THE INDEPENDENT.

PUBLISHED FOR THE PROPRIETORS, "BUT AS WE WERE ALLOWED OF GOD TO BE PUT IN TRUST WITH THE GOSPEL, EVEN SO WE SPEAK, NOT AS PLEASING MEN, BUT GOD, WHICH TRIETH OUR HEARTS." BY S. W. BENEDICT.

VOLUME II. NEW YORK, THURSDAY, SEPTEMBER 12, 1850. NUMBER 93.

THE INDEPENDENT.

OFFICE 24 BEEKMAN-STREET, BETWEEN WILLIAM AND NASSAU.

TERMS—$2 per annum to those who order the paper sent by *mail*, and $2.50 to those who receive the paper by *carriers* or *post-riders* at their door free of charge.

Clergymen who send five names with $10 will be entitled to a sixth copy gratis.

Payment in *all cases* will be required in *advance*.

☞ ADVERTISEMENTS.—Seventy-five cents for 16 lines for the first insertion, and fifty cents for each subsequent insertion.

THE EDITORS TO THE PUBLIC.

The undersigned are alone responsible for the character and sentiments of *The Independent*. They have competent assistance in the departments of news and correspondence, and the Journal is established on an adequate pecuniary basis.

LEONARD BACON.
JOS. P. THOMPSON.
R. S. STORRS, Jun.

Rev. JOSHUA LEAVITT is *Assistant Editor*.

Rev. HENRY WARD BEECHER is a stated contributor to *The Independent*, over the signature ✳.

During the absence of Dr. Bacon on his foreign tour his two associates will be exclusively responsible for the course and character of *The Independent*. Dr. Bacon will contribute to the paper from abroad, over his own signature, and arrangements have been made which will supply his temporary lack of service.

Domestic Correspondence.

FROM OUR IOWA CORRESPONDENT.

DUBUQUE, Iowa, Aug. 28, 1850.

To the Editors of the Independent:

MESSRS. EDITORS:—I think I mentioned in a former letter that Dr. Leras, the Roman Catholic Bishop of this Diocese, returned to his residence in this city from Europe recently, bringing with him six young men, candidates for the missionary work. On the 14th inst., at the Theological Seminary at Table Mound (about eight miles from this place), he "promoted" several persons to orders:" one to the "Tonsure;" one, a Frenchman, to "minor orders;" one, an Irishman, to the "sub-deaconship," and another, a German, to the "deaconship." On the 15th he promoted" one Frenchman, one German, and one Irishman to the "priesthood." The ordination of the last three took place at the cathedral in this city, in the presence of a large concourse of people, on which occasion a sermon was preached in which it was demonstrated, in the usual style of advocates for the prelacy, that none but those in the regular succession from St. Peter, through the Roman Church, are true gospel ministers; Protestant preachers being no more than laymen, and intruders into the sacred office. It is a curious fact, and well worth noting, that all the seven persons thus "promoted" are *foreigners*. The Bishop himself is a Frenchman, and speaks but broken English, and I have never met an *American* priest in this State. The fact, that almost the entire priesthood of the Romish Church in the West are Europeans, brought up under foreign influences, and accustomed to very different states of society, and modes of thinking and acting, from those which exist here, and habitually avoiding, as they do, all such intercourse with the community as Protestant ministers practice, renders them almost totally unqualified to operate upon American minds. The influence, indeed, of a Romish priest over the population of a western town, outside of his own church, is nothing in the comparison with that of our educated Protestant ministers. They take little or no interest in public improvements, public schools, or general movements for moral reform, but keep themselves almost entirely excluded from all contact with the world. This deprives them of the sympathies of the community, and cuts them off from a vast amount of influence which they might wield in entire consistency with their spiritual functions, and which is so important a means of usefulness to our ministry. They rely on mere external forms, and pomp and show, which tell, it is true, on the ignorant masses in Europe, but which they are not shrewd enough to see, or are too ignorant of American mind to learn, have little or no effect on the intelligent freemen of the West. I am satisfied, from long continued and careful observation, that Popery makes little progress among Americans, and that there is no danger of its prevalence to any extent beyond the limits of our foreign population, on its present plan of operations.

Still, this is no reason why we should relax our efforts to evangelize the West. If men were certain to be orthodox Christians if they escape Popery, then indeed there would be little for us to do in reference to the American portion of our Western population. But so far is this from being true, that, left to themselves, they will become *anything* else than evangelical Christians. Infidelity, Campbellism, Universalism, Mormanism and a thousand systems of error will spread over the field, unless the most strenuous efforts are made by the churches to plant gospel institutions, and multiply a competent and pious ministry here. Besides which, there is an immense, important, and *increasing* work to do, to emancipate the foreign element of our population from the bondage and superstition of Rome. Once, the great stimulant to effort at the East, in behalf of the West, was the fear of Popery. But now that this apprehension, except from the vast increase of immigration from Europe, has been dissipated by increased light as to the *modus operandi* of Romanism, and observation of its powerlessness to affect American mind, we must guard against a reaction, and look at the *real* dangers which threaten the West, viz., from infidelity, irreligion, and errors other than those of Popery.

And it is cheering to know that there are enlightened and benevolent minds at the East that are alive to the subject, and view it in its true light. They see the really wise and necessary policy, viz: to endow *colleges* on the ground for educating western young men; and to send forth an army of ministers of the gospel thoroughly qualified for their work, together with colporteurs, pious school teachers, and other lay helpers, giving them all needed aid in erecting churches, furnishing Sabbath-school libraries, &c., &c.

And this leads me to say, that there are many young men in our western churches who would be willing to devote themselves to the missionary work, were the means provided for their obtaining an education, but which they have not at command, and who would be eminently useful. Money appropriated to this object would accomplish a twofold end. It would not only introduce laborers into the field of missions, but it would also aid to build up our colleges, by increasing the number of their students. There are now several in our infant Iowa College who would not be in a course of preparation for the ministry, were it not for aid from benevolent individuals abroad. The number might be greatly increased.

Two of these young men are sustained in part by a pious merchant in a town in Connecticut, a gentleman who has done much to cheer the heart of the missionary in this vicinity, and to help him in his work. As a specimen of his spirit, and in the hope of suggesting a hint to others, I will give you an extract from a letter which I received from him last week:

"Having been prospered in some business operations beyond my expectations, I have something to appropriate for benevolent purposes, and wish to inquire if you know of one or two promising pious young men who have a desire to enter the ministry, but are unable to obtain an education. I shall have confidence in your judgment, and would remit to you $50 a year, for two years, for each of the young men, if you can select those who will probably be useful in after life as preachers of the Word."

Providentially there were two young men standing in need of such aid, and whom it gave me great satisfaction to be able to recommend.

In this view of the subject, also, how important is the *Education Society*, which has recently been the subject of discussion, and which I am sorry to see languishes for want of an efficient secretary. I know of scarcely any society more essential to the cause of Christ, and especially at this moment when there is such a falling off in the number of candidates for the ministry. Wisely managed, I have no doubt this Society might easily bring up the number of those preparing to preach the Gospel, and even carry it beyond the standard of former years. What will our churches and missionary societies do if some measures are not taken to accomplish this end? Respectfully yours, J. C. H.

ILLINOIS COLLEGE.

ILLINOIS COLLEGE, Aug. 27, 1850.

To the Editors of the Independent:

DEAR BRETHREN:—I have just got my eye on the communication signed "Delta," dated at Chicago, in your paper of the 15th inst. Your correspondent says, speaking of Illinois College:

"It is a painful fact in regard to this College, that more infidelity is found among its members than in times past. It calls for faithful care on the part of the faculty and trustees."

It strikes me as "a painful fact," that a correspondent of a religious journal should make a statement so unauthorized and mischievous—a statement which conveys an entirely false impression in relation to the past and present religious condition of the institution.

Who is this "Delta" who has undertaken to act as umpire before the public between the claims of Beloit, Knox, and Illinois Colleges? Is he acquainted with the "faculty and trustees" of Illinois College? Has he any such knowledge of its present literary or religious condition as to qualify him to represent it to the public. For the declared purpose of proving the superiority of Knox College in point of number of students, he says: "If the students, male and female, in the various literary institutions of that town be all counted, the whole number is about three hundred." And does he know "if the students, male and female, in the various literary institutions" of Jacksonville "were all counted," what the whole number would be? It may not be amiss to inform him that it is nearly six hundred, exclusive of our common schools. All these institutions "are under influences decidedly religious and evangelical." Does your correspondent know these facts?

Does he know that more than $25,000 has been contributed to the funds of Illinois College during the past year? that about $10,000 of this sum has been contributed in the village of Jacksonville, with less than three thousand inhabitants? that the whole sum has been raised in the near vicinity of the College, and where it is best known? that it has been obtained for the most part by appeals to orthodox Congregational and Presbyterian churches from their pulpits on the Sabbath?

If your correspondent is not familiar enough with the affairs of Illinois College to know facts so notorious as these are in this vicinity, will you not advise him to write no more about the College till he is better informed? But if he does know them, would he not have done much better service by stating them for the encouragement of the friends of Christian learning, than by exciting indefinite fears and suspicions, and drawing invidious comparisons?

Does "Delta," after all, know anything personally and accurately of the religious condition of this College? Does he know that though we have seen times more than once when we might almost say to the powers of darkness, "this is your hour," we never have seen the time when there was not among the students a band of young disciples who stood up firmly beside their instructors for the honor of Christ? And does he know that during the last year that band consisted mainly of youth who were converted to God within these walls, and, by the blessing of God, on influences here exerted upon them? Is he acquainted with the life struggle of the faculty and trustees in behalf of the cause of Christian learning? Is he accustomed to commune with them, to sympathize with them in their efforts—feeble it may be, but sincere—to meet the rising youthful mind of the West with Christian truth, and to subdue it despite its high, vaulting independence, and its impatience of restraint, to the dominion of the gospel?

If he does not thus know us, and sympathize and commune with us, let him cease representing us to the public, and reading us lectures through the newspapers. We have difficulties enough to encounter without his being at any trouble to add more. There are many persons in these parts who will entertain serious doubts whether, unless he can speak more to the purpose on other subjects than he has done on colleges, he has any very evident call to be a correspondent of *The Independent*, and who will wish that the editors might be of the same opinion.

On the other hand, had he known us as he ought to know us, to qualify him to write at all for the public on the subject, he never would have written of this College as he has done. Instead of administering an admonition to the "faculty and trustees" through the columns of a widely circulated religious journal, he would have spoken the language of encouragement, and bespoken for us the prayers and the assistance of the pious in the arduous work in which we are engaged. Yours very truly,

J. M. STURTEVANT.

Foreign Correspondence.

FROM OUR PEDESTRIAN CORRESPONDENT.

ON THE RHINE, July, 1850.

MESSRS. EDITORS:—Germany is certainly the country for a foot-passenger. Every one is entirely accustomed to seeing men with knapsacks on their backs, and in strange pedestrian costume. Indeed half the travelers one meets on the Rhine are on foot. Then good inns are very cheap, and all classes are so sociable that one can hardly help enjoying himself. The trip from England to Germany is made very cheaply now by way of Rotterdam. We bought our tickets in London to some place far up the Rhine, with the privilege (which is always given) of leaving the boat at any landing along the river, and again taking any boat of that Company whenever we wished, up to our place of destination—a very convenient arrangement for travelers. I know not how to express my pleasure in Rhine scenery and Rhine traveling. To really enjoy it all one should walk along the banks as we did, chat with the peasants in their harvest work, ramble through the strange old villages, have time to look at and enjoy the massive hills as they are wreathed by morning-mist, or rest darkly in the afternoon-shadows. I tried the boat occasionally, and found the scenery just what I had feared the whole Rhine would be, a succession of beautiful pictures, which one had no time to enjoy, and which soon became all mingled with one another. It is difficult to believe, as one looks over those peaceful banks, brown with ripe grain, or green to the very top of the cliffs with terraced vines, that they have been so often such a scene of blood. For there is no river in Europe whose banks, now for eighteen centuries, have been the battle-ground of nations like this beautiful Rhine. There is still, however, enough to remind of warfare. The grim old castles tell of the wild, bloody years of early German history; and the strong lines of modern fortification show how little confidence there is that future years will be any less warlike. Nothing perhaps brought out *war* more vividly before me than talking with the old soldiers I met occasionally along the Rhine, pensioned there by the Prussian government—men who had been "out" as young soldiers at "Leipsic" and "Dresden," and had served in the "Army of the Rhine." It seemed like conversing with the old historic characters of Napoleon's wars.

In all the Rhine scenery nothing has left upon me such an impression of simple beauty as these village churches, and I have often asked myself why it was. It is not their historical associations alone which will explain it; though there is something in that Romanesque style which speaks to one peculiarly of foreign, romantic scenes—something of Italy, and indeed of still more oriental lands. There is, I must believe, a peculiar grace, and a harmony with the surrounding scenery, in the style itself.

The towers are usually square or octagonal, painted with some quiet color, and with pointed, slate-colored tops. You can hardly imagine the pretty effect as they rise above the cluster of houses around them—nothing about them out of keeping with the hoary old mountains above, and yet all graceful and light.

The peculiar arcades of this style cause a very pleasing effect in light and shadow, and its combination of a variety of features, some almost oriental, make it, in my opinion, even more picturesque than the Gothic. It seems to me a style especially adapted to our country; for, more than the Gothic, it belongs to a warm climate, and I suspect a church in pure Romanesque can be built much more easily and cheaply than in *pure* Gothic. However, our country perhaps has its own style of architecture to form.

In this trip up the Rhine we stopped on Sunday at Coulogne, and I had here my first experience of a true German Sabbath. Strange enough it was! Before this, all along up the river I had been struck with the evidences of a religiously-inclined people. Crosses stood everywhere, sometimes in the most solitary places; small open chapels appeared, even on the outside of churches, for the worshipers; figures of Christ suffering were placed right by the road-side, with the most spiritual inscriptions, such as "Worship not this image, but the Being it represents!" and, indeed, in one lonely spot I found a rough cross erected, as we were told "*to remind Nature there was a God!*"

And here at length I had reached a city consecrated of old by Catholic devotion, where the very bones of the three Magi who worshiped Christ are still exhibited, and where the martyred virgins of early Christian history perished by the tens of thousands—a city whose churches were said once to have numbered as many as the days of the year, and within which the spirit of devotion and superstition has piled a monument which, if completed, would have been the grandest in Europe. I was prepared for superstition, but, though I had heard much of the German habit on that day, I was not prepared for such a mode of spending a religious day. From morning until a late hour of night, the round of gaiety and amusement was unceasing. The day was one of the brightest and pleasantest of that mild climate, and every one who could escape from the cellar, or the counting-house, or the parlor, hastened out to enjoy it. Every *restaurante* and *Gast-hof*, and coffee-garden, was filled with gay parties, and a merry, social crowd poured constantly through all the parks and walks about the city. In the afternoon the dancing-rooms echoed with the quick feet and the lively music, and in the evening the theaters and the concerts had the fullest houses of the week. It was evidently one of the merriest days of the year, and the people of Coulogne were making the most of it. Churches, at least all the latter part of the day, were apparently voted useless, and the great object seemed to be to have the most enjoyment out of that pleasant holiday.

In the morning I attended high-mass in the famous cathedral which, unfinished as it is, is on the whole the grandest structure I have ever seen. I entered, as one must always the worship-house of any people, with reverence. I felt fearful of observing the place as closely as I wished, but I soon found any such emotions were entirely gratuitous. The great mass of the worshipers were quite as much interested in the "sights" as any stranger could be. And the whole scene—the processions of splendidly robed priests, the waving censer, the rich light which fell over the crowd below from stained windows, the dim vistas of lofty arches, and the swell of music, became soon, not an expression of worship, but of human pageantry and human art, and as such, apparently, the majority of the crowd looked at it; though there were, indeed, some who seemed to join in the ceremony rather as if it were a kind of penance which would only make their after enjoyment all the greater.

If this mode of making Sunday a gay holiday were confined only to a certain class, as in our country—to those who took no particular interest in religious matters, or who did not profess to be governed by principle, it would not be so strange. But so far from that, in Germany, *Christians* the most spiritual-minded, the most devotional, would not hesitate in the least to spend the Sabbath in some such way; and the "English Sabbath," the "Puritan Sabbath," as they call it, has been an object of reproach with them since the days of Luther. And here let me say, that there is nothing in Europe, I believe, which will so utterly surprise a religiously educated American, so "take him aback," as the position of religious men throughout, on these questions of practical duty. He will find men of the most simple-minded, self-denying spirit, whose earnest piety he would gladly imitate, attending the theater and the billiard-room, drinking their wine as regularly as we would our tea, and almost as ready for any pleasant amusement on Sunday as on any other day. In England there is hardly a table of any respectability which does not have its wine or beer upon it. We found the English beer at the hospitals for the insane, and the asylums for the destitute, and even twice a day in the "House of Occupation for Vagrant Children!" The humble, hard-pressed, Independent minister will offer it to his guests, and even such men as the "Plymouth Brethren," who had given up station and comforts for the sake of doing good, had upon their tables choice Herefordshire cider, and "Barker's best stout." I have been listened to many a time by Englishmen with almost incredulity when I have said that, in our country, the majority of the clergymen would never have wine on their tables—and, indeed, that many would consider such a practice wrong. Their feelings were very much as an American's would be if he should hear of a country where drinking tea and milk were considered immoral. In Germany almost every man, from the boor to the gentleman, has the light wine with his dinner. The University Professor spends his evening with his friends over the bottle and pipe, or plays at billiards with the students, in a manner which would completely overthrow all our ideas on the subject.

A German would hardly even comprehend our "stand-point" if we commenced arguing on keeping the Sabbath, as a question of right and wrong, much less ever agree with us. And as respects theater-going, I venture to say the majority of religious men on the continent seldom ever regard it differently from what attending concerts is regarded with us. In Scotland, I am aware, public opinion on these matters is more like that in America. But, in almost all the rest of Europe, I think I am not exaggerating in saying, such sentiments as the above prevail.

The great question to be asked about most of these subjects—the test which is to decide very many of them under the peculiar circumstances is, *What are the practical results?*

In regard to the religious effect of this mode of keeping the Sabbath on the German people, it is certainly a very difficult thing to judge. The true religious principle of a people expresses itself in different ways. The peculiar truthfulness and kindness which mark the German in his private life may be the expression of his Christian love; and much of this, which looks like mere gaiety to us, may be the outgoing of the purest affection under the influence of a higher affection. Yet, for myself, I am constrained to say, I am in doubt whether this is the fact with the great mass of the German common people. While I admit that good men may differ in regard to the mode, and have differed in regard to the obligation, of spending the Sabbath religiously—while I never, for a moment, would support that strict legal mode of observing it, which destroys its great beauty as a day of free spiritual exercise, still I cannot believe that the method adopted in Germany is of any benefit to the great body of the nation. It is a day of indulgence and the freest amusement. There can be very little in it to recall man's solemn destiny, or his pressing duty here. My own conviction, as I see more and more the intensity and absorption of most men in their pursuits, strengthens of the absolute necessity of one such day to refresh the soul and fit it for higher objects.

Wine is used everywhere in Germany and France as a pleasant beverage, but it is comparatively seldom misused. Though frequenting inns, where drunkenness would be most likely to be seen, in villages and in cities, I have met more drunken men one day in New York, than I did for weeks along the Rhine, and that, be it remembered, in the best wine country of Europe, where the common red wine can be bought for ten cents a bottle. An American told me in Heidelberg, and one who had no favorable idea of German character in general, that he had spent nearly a year in the country without seeing a single drunken person. And where English or Americans do drink in these countries, it is generally noticed how much harder drinkers they are than the natives.

What the explanation of it all is, I can hardly venture to say. Whether the drinking these light, comparatively harmless wines does tend to satisfy naturally the taste in almost every one for such stimulants, and thus prevent the appetite for worse; or whether there is, peculiar to the Anglo-Saxon race and their earnest temperament, an intense passion for these strong stimulants, which must be wholly restrained, or be gratified to excess, I, for one, do not take upon myself to decide. The *facts* are worth noticing. In regard to English beer-drinking, I feel more certain of its immense ill-effects on the working classes, as I hope to show another time. C. L.

LETTER FROM DR. BRADLEY, OF THE SIAM MISSION.

SINGAPORE, May 13, 1850.

To the Editors of the Independent:

The Eurasians have generally been denominated Indo-Europeans. Their fathers were Europeans and their mothers natives of this country; or they are the offspring of such mixed blood, or have been but slightly mixed in regard to blood, but greatly assimilated in other respects to the natives of India. The Indo-Portuguese, I suppose, are included under the class of Eurasians in the table which I sent you. The most of these have become so assimilated to the native look and character, as to have almost entirely lost their European characteristics, and to have become as dark as the Malays. Others of them still show clearly their origin by their semi-white countenances and by their habits of attiring their persons. They are usually smaller in stature than the Europeans, and appear in every respect to have fallen far below their European progenitors. I speak of them as a class. There are some noble exceptions. This sinking process has not, I apprehend, been the effect of a change of climate, but is to be attributed chiefly, if not wholly, to the benighting and degrading effects of the Roman Catholic religion, in the chains of whose darkness they are all bound. It is, in my opinion, erroneous to believe that a warm climate necessarily tends to the deterioration of the human species who live in it. Why should it tend to dwarf man in stature more than it does the beasts which inhabit it? It is a well known fact that the latter flourish in the tropics; and it should be well known, too—for it is a fact—that there are races or tribes of natives of the tropics, of as noble stature as any Europeans. Africa furnishes many proofs of this: the island of Celebes furnishes others. But it is said that a hot climate necessarily genders both to bodily and mental sluggishness. I admit that such is the tendency in persons of but feeble moral stamina, as is eminently the case with all the millions of souls in this quarter of the world who have been born under the benighting and degrading influences of Brahminism, Boodhism, and Romanism. It appears to me to be the *Devil's religion*, no matter what its form, *which tends to dwarf the body and mind of those who embrace it*, and that it is not Jehovah's air or sun, be the same hot or cold. To believe the contrary seems to me to be too bare-faced a reflection upon the goodness and wisdom of God to rest in my mind with any quietness whatever. What! shall it be seriously believed that the two central zones of our world—the two that are the richest and most beautiful in the vegetable, animal, and mineral kingdoms of all others; the two by far the best adapted for the multiplication of the human race; the two allowing man far more time for the cultivation of his mental faculties than any other; the two more like the garden of Eden as to temperature and richness than any other—are so constituted by the *all-wise* and infinitely benevolent framer of our world, as that they shall always tend surely and powerfully to dwarf the bodies and souls of the accountable beings which he is continually creating by millions upon them? Why, such a belief seems to be a foul libel upon the character of my heavenly Father. I cannot and will not allow it. The Devil loves to promulgate this belief, and he has done, and is still doing a horrible work in convincing the people of the saints of the Most High God, that it is too hazardous for Christians of the high latitudes to attempt to settle their families for life within the tropics. And because he sees that the influence of mere nominal Christians will powerfully favor his malevolent designs of prejudicing the heathen against Christianity, he persuades *them* that *they* can live in communities among the heathen in the tropics; and hence *they* go, and in this matter he does not lie to them, although he may in every other. Within the tropics the Devil has done his greatest work to ruin man; and within the tropics, I think, God is going to do his greatest work in restoring man to far more than paradisiacal nobleness, beauty and glory.

Of the 304 adult male Eurasian inhabitants of Singapore, 52 are merchants, 14 agriculturists, 102 servants, and 124 miscellaneous.

The Armenians of Singapore are a fine-looking class of men, having their origin in the country of Armenia: 3 of their number are merchants, 3 mechanics, and 24 miscellaneous. Their religion is what we denominate a corrupt Christianity, somewhat like that of the Greeks. They built for themselves in the year 1835 a neat little house of worship in the suburbs of Singapore. It is but feebly sustained, as their numbers are very few.

The Arabs, also, are a good-looking class of men. Their heavy beards, their tasteful turbans, and their long white robes, impart a peculiar dignity to their appearance. I always think of their noble progenitor, Abraham, whenever I see them. I suppose their present fashion of dressing their persons is very much as it was in Abraham's time; for, like the laws of the Medes and Persians, the customs of appareling man in this quarter of the globe, seldom or never change. These Arabs are all Mahommedans: 9 of the 82 male adults are merchants, 3 mechanics, 13 servants, and 60 miscellaneous.

The Balinese and Boyanese are very few. The former came from the island of Bali, and the latter from the island of Boyan.

The Bugis are a noble-looking class of men. They are natives chiefly of the island of Celebes. Their complexion, dress, and general appearance is a good deal like that of the Malays; but they are taller and every way larger than the Malays, and have a much more intelligent look. If I mistake not, their language is very much like the Malay, at least as to the colloquial part of it: I think they use the Arabic written character, as do the Malays—their religion is Mahommedan. Of the 1116 male adults who live in and about Singapore, 89 are mechanics, 242 agriculturists, 303 laborers, 21 servants, and 69 miscellaneous. This class of inhabitants are thought, by those competent to judge, to be very inviting to missionary efforts for their salvation. They come from a country where the Lord has begun a glorious work of grace by the hand of a few devoted Netherland missionaries. Mahommedanism is, indeed, a great obstacle in the way of evangelizing them; but this false religion is no doubt near to the time of its final overthrow. We may well expect that our Almighty God will soon work wonders by his redeeming love among all the millions of the followers of the false prophet. Glorious signs of the times are now being seen in the very center of Mahommedanism.

The Malays of Singapore are, next to the Chinese, the most numerous class—their male adults being 4,550: 3 are merchants, 236 mechanics, 450 agriculturists, 2757 laborers, 361 servants, and 733 miscellaneous. Their average stature, I should judge, is about five feet one or two inches: their complexion is very nearly that of the American Indians, or aborigines; their hair is allowed to grow from two to six inches in length. They usually wear a head-dress when out of doors, called *Justar*, which is a kerchief from two to four feet broad, so folded around the head that it forms a small turban. One end or corner of it is left loose, and hangs over the crown of the head. This dress is usually party-colored, crimson and scarlet being the predominant colors. Instead of this, you will often see them wearing the *Ropia*, or scull-cap, made to fit snugly the crown of the head, and comes half way down to the ears. It is wholly without a brim, and is perfectly plain, excepting that it is striped or pladded with diverse colors. A few of the better classes of the Malays wear sandals; the rest go barefoot. Their persons are clothed from the waist down to the calves of the legs with a garment called *Sarong*, which is worn by both sexes.

It is said by a writer of the *Journal of the East Indian Archipelago*, from which I obtain much of the information I now communicate, to be "probably the simplest, the most effective and the least troublesome garment possessed by any nation." It consists of a cloth two yards long and four feet wide. It becomes the simplest form of a gown when the two ends are sewed together, as they do. It being nearly as long as the body, they can wrap up themselves in it when chilled, or turn the waist part of it down in folds, and fasten it about the loins when they feel too warm. It serves at once for their day and night dress. They wrap themselves up in it on going to sleep. In addition to this, the males have also a kind of short pants, called *Sluar*, worn under the *Sarong*, made wide at the top and fastened about the waist by means of a string run in at the tops. The *Bajee* is a jacket worn on some occasions by the Malays: the *Sarong*, *Sluar* and *Bajee* are the three essential articles of a Malay dress or suit, though they do not always wear them all at the same time. They have but few extraordinary articles of dress, which my limits will not allow me even to name. The forms of their clothing are very nearly the same in all; the only difference between the dress of the high and low, is in the quality of the material of which they are made.

The Malays about here, as well as in all places where they are found, are Mohammedans. Their houses of worship are called Mosques, and are several in number in Singapore. Like all classes holding their religious tenets, they may be seen morning and evening at the rising and setting of the sun attending to their devotions wherever they may happen to be, in the corners of the streets or by the way-side. They always, I think, in these devotions look toward the tomb of Mohammed. Here they always look westward. You will see them stand a few minutes like a statue, looking to the west; then you may hear them utter a string of words; then they get down on their knees and look a minute; then they bend forward, and, resting upon their elbows, put their faces upon the ground,—this they do two or three times; then they rise and remain on their knees awhile; presently they rise up on their feet again, and go over and over the same acts.

As yet very little effort has been made to evangelize this interesting class of Singapore inhabitants. The London Missionary Society had one man and his family stationed among and devoted to them, some eighteen or twenty years since. He continued his labors for a series of years—I know not how many—and did much that was supposed would at least prepare the way of the Lord among them. But I am informed by good authority that his work was almost an entire failure, and that the failure is not attributable so much to the character of the people as to the mode and spirit of the efforts that were made for their good. The London Society had also another man devoted to the Malays, on the island of Pinang, about the same time. I am sorry to say it, but I must, that the report of his labors, as now given by impartial and discreet observers, is much the same as that of the Malay mission at Singapore. It is said that in the first place these missionaries erred in living quite too far above the people for whose good they were sent, and did not, as they ought, come down to them in their huts, and pursue them with tender and yearning love into their daily avocations, like their Lord and Master, who went about doing good, and teaching not only in synagogues, but, much more, in the streets and in the market-places and from house to house. Secondly, it is said they failed in devoting by far the greater part of their energies to the work of preparing books and distributing them broad-cast, with too little care that they should be in good intelligible Malay, and too little care that those to whom they gave them were able to read and understand them. Millions of pages of the Bible and tracts were thus thrown among the Malays, hoping that they would prove as good seed sown on the waters. But the result seems to have been that there was not one in a thousand of those pages prepared in language which the Malays could understand, and that those books might about as well have been all thrown into the sea at the very first. Thirdly, it is said that those missionaries failed in not making right efforts to gather the children of Malay parents into boarding schools. They made a good deal of effort to establish day schools among them, and squandered much money in this direction. But to observers at this distance from the time these efforts were made, they seem to have been very unwise, as they were indeed abortive. If we would benefit the children of the Malays, or indeed of any other benighted and degraded of the families of man, we must get them to abide with us night-time as well as day-time, and from week to week, for a long series of years. I am happy to inform my friends in America, that the Rev. P. B. Keasberry, of this place, is now making such an effort on a self-supporting plan, and that the Lord has prospered him in his noble undertaking fully equal to his most sanguine expectations. He has a place about two miles in the country, where he lives, and keeps a boarding-school for Malay boys. His school now numbers about thirty keen-eyed, intelligent-looking boys, whose several ages range between six and fifteen years. They are bound to Mr. Keasberry for a period of about seven years each. They give abundant evidence of being susceptible of high mental cultivation. One little boy, only eight years old, read in my hearing both Malay and English quite well, for which he had no ability, a year before, when he entered the school. Br. K. does not as yet entertain the cheering hope that any one of his lads have been regenerated; but he is waiting upon God with lively expectation that many, if not all of them, will ere long receive Christ. He wishes much to enlarge his operations so as to embrace the female sex, and give good trades to all the lads before they leave him. He greatly needs the aid of Christian brethren and sisters in the Lord, of various handicraft occupations, such as it would be desirable for the members of his school to learn. It would greatly rejoice his heart to be reinforced by volunteers of American Christians. He authorizes me to say to the Christian public in America, that he thinks he can give a good and permanent location free of rent, on his own premises, for one minister of the Gospel, one school-teacher, one harness-maker (who shall also be a master of shoemaking, and tanning and currying), one farmer, and one tinker, well acquainted with all the departments of that art. He feels quite confident that if such a company arrive here, free from pecuniary embarrassment, that they will be able to support themselves well enough after a year and a half. He intrusts me also to press the importance of having two first-rate men sent out here by some society, for the purpose of exploring the Malay peninsula and neighboring islands, inhabited by Malays, for the purpose of seeking the best location for a Christian colony among them, and obtaining much important practical information relating to this neglected race of our fellow-sinners. He would have them make their home with him, and have their operations intimately connected with his own. He entertains the fond hope that his school may yet become the nucleus of a successful mission colony among the Malays. And why may he and ought he not to cherish this hope? Who can say that there is anything of romance or wildness in it? Who will come over and join him? May the Lord choose and send forth quickly some four or five families to join my dear brother. Yours in the Lord,

D. B. BRADLEY.

SLAVERY AND THE SLAVE TRADE.

BY OUR ENGLISH CORRESPONDENT.

For some time past the action of several influences adverse to the exertions of this country for the suppression of the slave trade have been obvious. The West India proprietor, wishing still to live at home in idleness and luxury upon the produce of labor stimulated by the "benevolent whip," is clamorous of "ruin," which he would have repaired by any means, however opposed to honesty and humanity. A certain school of political economists, each disciple in which talks of "economic laws" as if a second Moses, and dogmatizes of *cheap labor*, as if it alone would bring a millenium, and make all men—the owners of cheap labor excepted—wealthy and happy; and who would have the trade in the bodies of men free, till the demand of Brazil was supplied, and so the slave trade die out. These, and the men, not a few, who are fanatically opposed to every movement professedly originating in Christian principle, have all made their influence felt on the question of African slavery, and the means of its suppression; and in Parliament repeated endeavors have been made to cause the weakening or total withdrawal of the African Squadron.

During the session of Parliament now ended, the House of Lords appointed a select committee to consider the best means which Great Britain could adopt for the final extinction of the African slave trade. The present writer has not yet been able to procure a copy of the evidence taken by the committee, but the Report is before him. It is written with clearness, brevity, and force, and fairly and fully meets the questions which have been raised. The means hitherto employed are reviewed. There are the treaties with civilized states and with native chiefs, the maintenance of forts on the coast, and of armed cruisers. A large measure of success has attended these measures. Civilized states have renounced the traffic, which is now limited to Brazil, and in a very reduced degree to the colonies of Spain; *both these powers being bound by treaties with England entirely to abolish the traffic*, which is condemned by the laws of both as a great crime. Though in the case of Brazil and of Spain these treaties and these laws are practically little more than the homage which crime pays to virtue, yet a solemn legislative recognition of the slave trade as a crime by civilized states, must be accepted as indicating a great advance, and as affording strong ground from which humanity may proceed to full and complete victory.

The value of the treaties with the native chiefs is increasingly felt, and the full efficacy of this order of means is now beginning to be seen.

With respect to the forts, and of Cape Coast Castle in particular, the Report says:

"The effect of this fort is described by the witnesses as being very great along the coast on each side of it, and even far inland; so that the slave trade is entirely suppressed over a district extending 100 miles to the southward, and 60 to the north; while the total expense of the whole government of the Gold Coast is only £4000 a year. In the neighborhood, moreover, of the Danish forts, a similar good result has followed."

With respect to the squadron it is argued that all other means of direct repression rest upon it; and though it has been feeble and inadequate, and, in some respects, the plans adopted injudicious, yet the following results exhibit services of great value:

"When it operations began the traffic extended over almost every part of Africa, from the equator as far as Cape Verde, a distance of nearly 2500 miles. To this quarter the efforts of the cruisers were entirely confined from 1815 to 1839; the slave trade south of the equator, from which Brazil was almost altogether supplied, being prosecuted with perfect security, and indeed protection. Yet, within this time, the slave trade has been expelled from every quarter north of the line, except from the Bight of Benin, a space of less than 300 miles. In the Bight of Biafra (in which 1500 slaves per annum were very recently exported from the river Bonny alone, while a large export also took place from the Old and the New Calabar, the Cameroons, and other rivers) the slave trade has been entirely extinguished. Complete treaties, enabling the British force to land and put it down, if resumed, have been concluded; and a consul, resident at Fernando Po, periodically visiting these rivers, and assisted by an occasional visit from a vessel of war, will, it is expected, be able to secure their fulfillment."

On the Gold Coast the traffic has been entirely abolished by the influence of the English forts. At Cape Palmas, to the northward as far as Cape Mount, the settlements of Liberia have been equally efficacious. At Gallinas the slave trade has recently been rooted out chiefly by the efforts of the natives; and further north they have risen against the traffic, and a profitable legal trade has sprung up in its place; and the Sierra Leone Commissioners report, that not a slave has been shipped for the preceding twelvemonth.

To the south of the equator the slave trade continues, the repressive measures being but of recent origin, the force inadequate, and Portuguese authorities conniving.

The Committee report that the general tenor of the evidence establishes beyond all doubt—

"(1.) That the English cruisers have greatly checked and crippled the slave trade. (2.) That their removal would be the signal for its breaking out with unexampled vigor at every available port along the whole seaboard. (3.) That this would lead, among other results, to the whole coast swarming with piratical vessels, which would utterly destroy the legitimate trade, now daily increasing in value between Great Britian and Africa; while all the beginnings of civilization, and all attempts to Christianize Africa, would be wholly defeated and destroyed. All the witnesses agree that the legitimate trade cannot coëxist with the slave trade; and that its slower returns cannot compete in immediate apparent profit to the chiefs with the slave trade; but that if the slave trade be suppressed for any lengthened period, its revival would be prevented by the lawful trade."

Thus much of the past and present. With regard to the future, and the means of finally extinguishing the horrid traffic, the Committee present several suggestions as worthy of consideration. Foremost is the habitual disregard of treaties by Brazil, and on the part of Spain, which is the main hindrance. "The suppression of the slave trade can never be declared impossible to England, until she has at least attempted to oblige Brazil to fulfill her treaties." It is also suggested whether the three great maritime powers, France, the United States, and Great Britain, could not be brought to combine in representations, and, if need be, in active measures for obtaining from Spain and Brazil the abandonment of the traffic. The extension of forts and settlements, and encouragement to Liberia, are suggested as affording means to the desired end; as are also the establishment of consular agents on the coasts, and the fostering of lawful trade. With regard to the squadron, the report sets forth that—

"The testimony of all witnesses goes to prove that the squadron has never been maintained in the efficiency needful for its full success; and hence the bravery and skill of our naval officers have been continually thwarted by the insufficiency of the means at their disposal.

"The ships employed have been unfit and ill equipped for that peculiar service. We would especially recommend that much smaller vessels, victualed on their stations by transports, should be substituted for those now in use. A large proportion of these should be screw steamers, which are peculiarly suited for this service, from their power of ordinary sailing, and of using their steam when extraordinary speed is required."

It appears that hitherto *no uniform* system of operations has been acted upon, and that the obviously best means of in-shore cruisings have not been made matter of instructions from the Admiralty. The following brief but very important suggestion is also given:

"We would further recommend that a small force of screw steamers should be stationed on the coast of Brazil, to intercept any vessels which have escaped our cruisers on the coast of Africa."

The Committee recommend the consideration of another suggestion, based on the evidence received:

"The witnesses agree that nothing would more tend to suppress the slave trade than to render all persons found on board slave-ships liable to punishment; and it was suggested to the committee, by a witness of great authority, that the needful power might be obtained by merely passing an act of Parliament to that effect, which would save the rights of other nations, by allowing them in all cases to claim their own subjects."

Evidence was taken by the Committee on the chief objections raised against our

affections; there is false religious emotion; but there is also true affection and true emotion and these are inseparable from true religion. Religion must move the heart or it has no power over us, and it will move the heart just in proportion as its truths are realized. Manifestations of strong feeling on the subject of religion are not to be despised; there is nothing in these to be ashamed of; rather should those who profess Christ be ashamed if they have fallen into a state of contented indifference to truth, if they are unexcited and yet are unconcerned. Still certain extravagancies resulting from protracted excitement or from the naked attempt to excite feeling in matters of religion, have produced in the churches a reflection bordering upon insensibility. Perhaps the general state of spiritual declension is owing more to this than to any other cause; not to a previous excess of feeling, but to false or injudicious methods of exciting feeling and to the mixed and imperfect character or quality of the feeling itself.

How to remedy this evil is a serious question not for ministers only but for every individual Christian. On this point permit us to offer a few suggestions. How may a genuine and substantial religious emotion be developed and cherished among the churches? The answer to this question in general terms would be, *By bringing the mind habitually in contact with those truths and those phases of religion which are fitted to excite emotion, and by giving play to emotion whenever thus excited.* The affections of the heart cannot be forced. They will not move mechanically. The will cannot force them, though they can be brought into play by an effort of the will in holding the mind to the truth, and can also be held back, at least in a measure, by the firm resistance of the will. In a revival of religion, while the hearts of many are kindled by a divine influence through the truth, other minds are studied through sympathy, by the contagion of social feeling, while perhaps all are more or less excited by outward appliances and measures. This state of feeling, however, is apt to prove transient; and important as it is in its place, and oftimes powerful in its results, it is not the best type of religious emotion. What we want is not the mountain torrent, but the deep flowing river—whose springs are too deep for summer's heat or winter's cold—whose waters gush from the living rock or are fed from mountain summits above the clouds, and flow the more freely as the summer heat comes on and the drought increases in the plains below.

An emotive piety may be cherished *by means of the inner pleas of eminent saints.* So far as the entry of the familiar letters of a fervent Christian let us into the secret workings of his heart so far will these, when read not so much for an estimate of character as with a practical intent, call forth in our minds like exercises and affections. "For as in water face answereth to face, so the heart of man to man." The reading of *the more profound treatises on practical piety* such as that of Edwards on keeping the heart, or of Owen on Forgiveness of Sin, will have a kindred effect in awakening deep religious emotion. These are not dry theological treatises, nor the flippant sentimentalism of some modern books of devotion; they are books of the heart, speaking of and to the heart in its deepest moods and experiences. But highest of all should be placed *the reading of the word of God in the way of yielding the heart to its powerful but genial influence.* The Bible should be read, not merely in the way of critical investigation, nor merely for the sake of practical hints for oneself or others, but in order to give oneself up to the luxury of feeling which the Psalm or Gospel narrative may excite.

The Religion of the Bible is fitted powerfully to affect the feelings. It is adapted to the emotive part of our nature. There is nothing in the whole range of knowledge, of truth, or of motive that can stir the emotions of the soul either with the sublime or the pathetic as do the truths of Religion. This is true of the revelation which the Bible makes of God in his being, character, and government. No object in the physical universe, not even that universe itself, no creation of the human intellect either in the world of fancy or of philosophy, can be compared in grandeur or in its power to move the passions of the soul, to the Scriptural idea of God. The planetary system, in the bulk of its orbs, the vastness of its sweep, and the perfection of its movement; the starry heavens reaching into the infinite depths of space; the mountains that pierce the clouds and stand like pillars of the firmament, lifting their everlasting heads in silent majesty; the wide waste of waters with its mountain waves commingling earth and sky, its dark unfathomable caves, its surging monsters and its ceaseless tides; the thunder rolling and crashing through the heavens and shaking the hills with its reverberation; the penciled landscape that makes the canvas glow with verdure and with sunlight reflects from the silvered stream; music in soft-breathing melodies or in martial strains; these and a thousand other things in nature and in art speak to the emotions of the soul, and call them up like a fountain that bubbles toward the sun. They speak directly to *emotion* and the emotion lingers or may be recalled when the object that excited it is withdrawn. But it is only when God in his boundless existence, in the infinite purity and loveliness of his character, in the dread majesty of his power, his omniscience and his omnipresence, in the extent of his dominion and the mysteries of his Providence and grace,—it is only when God is thus brought before the soul that its every emotion can be stirred, its fear and its love, its wonder and its delight, its grief and its joy. In its adaptation to the soul of man the thought of God is like a magnet swaying its emotions from whatever side it approaches them, and drawing them after it wherever it may move. The starting point of true religious emotion is in the Scriptural view of God, and it is only by keeping the mind in contact with God as He is revealed in the Bible that religious affections can be kept alive.

In the tender and pathetic, *the character and work of Christ*, his love, his mission, his sufferings and death surpass anything in the whole range of history or fiction. These can melt the hardest heart. Thieves and murderers, publicans and harlots, the Greenlander in his hut of snow, and the Hottentot in his kraal of reeds, all have been subdued by the story of the Savior's love—while the man of science, the poet, the philosopher, the statesman, the king upon his throne, have wept at that story like the little child. It speaks to the universal heart of man. It makes that heart burn and melt, and flow forth in gratitude and love; "The love of Christ constraineth us," "We love him because he first loved us."

In its revelations of *eternity*, also, the religion of the Bible is fitted powerfully to affect the soul. It brings down upon the soul the powers of the world to come; it surrounds the soul with the vastness of God's own being; it lifts up the soul, as on an eagle's wing, that it may survey its own illimitable sphere of existence, of development and of blessedness. What is there of grandeur to dilate the soul—what is there of ecstatic joy to thrill its inmost fibre, that is not given in the prospect of an eternity of bliss? The believer in Christ rejoices "with joy unspeakable and full of glory," receiving in sure anticipation "the end of his faith—the salvation of the soul."

Moreover, all the truths of the Bible are *personal* in their bearing and application. They are not like the abstract truths of science, they are not like the pleasing or the thrilling incidents of history or fiction, they are not like the contemplation of a drama, a picture or a landscape, but they have a personal relation to each individual, and they come home to him as matters of personal interest in all their grandeur, or beauty, or terror. This preëminently gives them their power over the emotions of the soul; that soul has relations to God, to Christ, to eternity, momentous and pressing, such as cannot be thought of without being felt, such as cannot be realized without stirring every nerve and fibre of the man.

Since, then, the Bible is so fitted to excite emotion, does not a low state of spiritual feeling argue a neglect of the Word of God? As a means of restoring vitality to the churches, we cannot too strongly insist upon a more thorough reading of the Bible—not of commentators, however learned and devout—but of the BIBLE itself, with a simple, humble, earnest mind.

Such reading should be accompanied ever with prayer for divine guidance and illumination. The retirement of the closet, meditation upon Christ, is indispensable to the culture of pious affections. There is nothing that can kindle the heart and set it all a-glow but personal communion with Christ.

A Christian whose religious emotions are becoming less strong and lively than once they were, whose heart is less easily stirred by the truths of the Bible however multiplied and active may be his outward efforts in the cause of Christ, may be assured that he is declining in spirituality. The spring of spiritual life is in the heart as stirred by the Holy Spirit. If the waters are low *there*, though the machinery of religious action may move on awhile by its own momentum, yet it will run unevenly and come at last to a sudden stop. The Word of God must be as a fire in the bones; it must be hid in the heart and the heart must burn with it or there can be no true spiritual life and power. This vital element is what the church needs, or the whole machinery of benevolence must stand still.

Let it then be the endeavor of ministers in their preaching and in their pastoral visiting, and also of private Christians in their reading and in their prayers, to cultivate and develop those gracious affections which are the spring of all permanent and efficient action and progress in religion. Then will our churches grow in spiritual strength and in a healthful influence upon society; then will religion be no more a mere matter of faith or form or service, however correct and valuable, nor a mere matter of periodical concern, but a vital element, infusing itself into all domestic and social life, into all business and labor, into all public and all private affairs, and filling the world with the spirit and the life of God.

The Independent.

NEW YORK, THURSDAY, SEPT. 12.

OUR PUBLICATION DAY.

The Independent goes to press early in the morning of the day of publication. This is contrary to the usual practice of weekly newspapers, which is to go to press one or two days previous to the day of date. The advantage of our plan is that it enables us often to give our readers important news from Europe, from Congress, and from the remoter parts of our own country, which they would not otherwise receive for a week, and to bring down the reports of religious anniversaries, &c. to the latest moment. But to give our readers the benefit of a religious *news*-paper, requires the greatest activity on the part of those concerned in the publishing and mailing departments; and occasionally some of the mails for the day are missed, or our city subscribers are served late. By conforming to the practice of our contemporaries, and dating the paper on *Friday* or *Saturday* while it should continue to be printed on Thursday, we should remove all complaint, for subscribers would receive the paper as early as they now do, and would imagine that it reached them very promptly; but they would get no later news, and so would be losers for our convenience. We shall adhere as long as possible to the present arrangement, using the utmost diligence to guard against disappointment and delay.

REV. DR. BACON sailed for Great Britain on Saturday, the 8th inst., in the steamer City of Glasgow, which left in company with the Atlantic at 12 M. The two ships moving side by side down the harbor, with their masts and colors interblended, firing alternate salutes, presented a picturesque and animating spectacle. The greater speed of the Atlantic was soon apparent, and she will probably distance her companion by three or four days in the course of the voyage; but the difference in price, and other considerations in favor of the Glasgow, will more than compensate for the difference in time to one who is not in extreme haste. The Atlantic made a more beautiful and majestic appearance in consequence of having side paddles, which broke the water into foam; the City of Glasgow resembles a frigate of the largest class, is built of iron, and has a submerged wheel in her stern. Her average time on the voyage is fourteen days; we shall therefore expect to hear from Dr. Bacon in four weeks from this date. He will land first in Scotland, and after making his observations there will proceed to Ireland, and thence to England The ship's company will afford him a good opportunity for the study of Scotch character, for from cabin to forecastle it was the canniest company we ever saw. It is expected that Dr. B. will extend his travels to the Continent of Europe, especially to the countries bordering upon the Mediterranean, and also to Egypt and the Holy Land. It is the wish of many of his friends, and of the Prudential Committee of the American Board, that he should even extend his tour to Oroomiah, in company with Rev. Mr. Stoddard, who will return to his field of labor early in the spring. Such a visit would be of service to the cause of missions in many ways; but the details of the journey will be determined by circumstances. The people of his charge have made very liberal arrangements for Dr. B.'s absence, with respect both to the supply of the pulpit and to his personal expenses; this is a generous acknowledgment of the unremitted services of their pastor during twenty-five years.

The readers of *The Independent* will hear from Dr. Bacon, should he be prospered in his journey, not only in the way of familiar correspondence, but in more elaborate articles suggested by what is passing under his observation—for it will be no part of his object to describe things a thousand times told, or to republish guide-books, with notes and comments. His connection with *The Independent* has not been nominal; besides being in frequent consultation with his associates about the course of the paper, he has contributed from the first upon an average a column a week of editorial matter, usually upon leading topics in theology, morals or politics, or upon present questions of interest. Many of our readers have learned to distinguish his clear, pungent, and polished style. The following article from his pen was received too late for our last week's edition:

BAD TASTE IN WAITING HISTORY.

The French, we believe, have a proverb to the effect that it is in bad taste for a man to murder his mother. On the same principle some other moral delinquencies may be pronounced to be in bad taste.

Some stretching and straining of facts, to make them answer a purpose, may be tolerated by those whose sensibilities are not over-nice. But when a writer, with any sectarian or malicious ends in view, sets himself deliberately to falsify history, the proceeding is not only morally culpable, but decidedly offensive in an esthetical point of view.

The *Church Review*, published quarterly at New Haven, and ostensibly representing THE church in all the variety of its parties and factions, has contained several articles on the early history of New England. They have been marked with a spirit so intensely and so obviously malignant, that we have not cared to vex ourselves with any particular examination of them. But not long since, happening to look at a passage in the latest of them, our curiosity was excited; and as some of the authorities were at the moment open on our table, we took the trouble to compare the statement given in the *Church Review* with the facts as shown in the testimony.

The particular statement which happened to arrest our attention relates to the character and death of John Oldham, who was murdered by the Indians of Block Island in 1636:

"Adventurers were not wanting, who, throwing off the restraints of civilization, wandered about in boats from point to point, and from river to river, seeking opportunity to barter their wares and trinkets for the rich furs and curiously wrought wampum of the Indians. Among these traders was John Oldham, an 'obstinate and violent man,' and of a 'factious spirit,' who had been twice banished from the colony of Plymouth, in 'a summary and ignominious manner,' for 'stirring up factions.' So furiously did he revile us, says Bradford, relating one of these occurrences, that even his own friends were ashamed of his outrage. 'Upon which we appoint him to pass through a guard of soldiers, and every one with a musket to give him a blow upon his binder part, then conveyed him to the water-side, where a boat is ready to carry him away.' Wherever he makes his abode, wrote the Massachusetts Company to Endicott, 'all hope of quiet or comfortable subsistence is destroyed.'* Such was the being let loose by civilization to prowl among the Indians. His career, as might have been expected, was short. In the year 1636, his vessel was discovered by an English bark in the possession of some Indians near a small isle belonging to the Narragansetts, still known as Block Island. The master of the bark, suspecting that all was not right, bore up for the Indians, and having discharged all his firearms at them, he ran his bows into their quarter, and drove nearly all of them into the sea. On boarding his prize he found the body of her late owner, under an old sail, with 'his head cleft to the brains.'"

This is from the *Church Review*, July, 1850, p. 215. We propose simply to lay before our readers the means of judging what degree of honesty or of good taste may be fairly imputed to the writer of the paragraph which we have copied.

Who then was this John Oldham? The *Church Review* describes him as an entirely and incorrigibly bad man—an adventurer throwing off the restraints of civilization—an obstinate, violent man of a factious spirit, who was twice expelled from Plymouth for his intolerable behavior, and whose character destroyed all hope of quiet and comfortable subsistence in whatever place he might make his abode. Let us see how much of historic accuracy and ingenuousness there is in this description.

When the little company of the Pilgrims at Leyden had formed their heroic plan of removing from Holland into the wilderness of New England, their poverty was such that they were compelled to look in every direction for the means of carrying their plan into effect. At last they entered into an arrangement with certain mercantile adventurers in London. It was a hard bargain, but they could do no better. Under that bargain the "adventurers," as they were called, had a right to meddle with the affair of the colony; and it was soon found that some of them were disposed to exercise that right against what the Pilgrims regarded as the chief end of their whole undertaking. Among other troubles originating from this source, was the influence which was employed to prevent the remnant of the Leyden church, and particularly their pastor, Robinson, from going over to increase the religious strength of the colony. [See Robinson's Letter to Brewster in Young's Chronicles of the Pilgrims, pp. 475-477.] By the same influence it was that "Mr. John Lyford, a minister," was sent over, who arrived at Plymouth in March, 1624. Of this Lyford, sent over by those of the adventurers who thought that the religion of the Pilgrims would be the ruin of the enterprise, Robert Cushman, who was in England at the time with Edward Winslow as agent for the colonists, said, "We send a preacher, though not the most eminent, for whose going Mr. Winslow and I gave way to give content to some at London." Bradford too speaks of "the minister Mr. John Lyford, whom a faction of the adventurers send to hinder Mr. Robinson."

On Lyford's arrival, he treated the Pilgrims with a great show of reverence and affection. "Yea, he wept, and shed many tears, blessing God that had brought him to see their faces, and admiring the things they had done in their wants." In their simplicity they treated him with responsive kindness and respect. "After some short time he desired to join himself a member to their church, and was accordingly received." At his reception into the Plymouth church, he not only made profession of his faith, but acknowledged that in his former relations he had been entangled with many corruptions which had been a burthen to his conscience, and blessed God for this opportunity of freedom and liberty." Having thus put himself into a position in which it was practicable for him to form a party in the little colony, he entered upon the business on which he appears to have been sent, and his first adherent was "Mr. John Oldham."

This same John Oldham had already been an inhabitant of Plymouth almost a year. He was one of the company that arrived in August, 1623, many of whom, though not all, were Pilgrims from Leyden. Up to the time when Lyford began his movement, Oldham appears to have given no offense. These two became the leaders of a faction which aimed at a complete revolution in church and commonwealth. Governor Bradford kept his vigilant eye upon them, made himself acquainted with their plans, and awaited for the plot to ripen. At last Lyford and Oldham, with the few who adhered to them, "without speaking one word either to the governor, church or elder, withdrew themselves and set up a public meeting apart on the Lord's day, with sundry such insolent carriages, too long here to relate, beginning more publicly to act that which they had been long plotting."

The government of the little republic was now ready to meet and crush the revolutionary movement. A court was assembled, including the entire democracy, and Lyford and Oldham were openly charged with their seditious and treacherous practices. Upon their denial of the charges such proof was presented that Lyford "was struck mute." Oldham, a more passionate and violent man, made a desperate appeal to those whom he supposed to be his partisans to stand by him; but in vain, "for not a man opened his mouth." After their conviction, they were sentenced to be expelled from the colony. Oldham was to depart immediately, "though his wife and family had liberty to stay all winter, or longer, until he could make provision to remove them comfortably."

A few months afterwards Oldham ventured to return without permission, "being set on and hardened by the ill counsel of others"—perhaps by letters from the same faction of the adventurers who were at the bottom of the whole trouble. On this occasion, some altercation having arisen between him and the colonists, he "suffered his unruly passion to run beyond the bounds and limits of all reason and modesty, insomuch that some strangers that were with him were ashamed of his outrages, and rebuked him." So violent was his conduct, that in conclusion they committed him until he was tamer, and then appointed a guard of musketeers which he was to pass through, and every one was ordered to give him a blow with the but-end of his musket; and then he was conveyed to the water-side, where a boat was ready to carry him away, with this farewell, "Go and mend your manners."

After his expulsion from Plymouth, Oldham repaired to Nantucket, now Hull, a peninsula at the entrance of Boston harbor, where the Plymouth people had already erected a slight building for the accommodation of their trade. Mr. Roger Conant and some others, with their families, retired to the same place, disliking the "principles of rigid separation" on which the Plymouth church was established. A few months later, a few mercantile adventurers of Dorchester, in England, who had formed a project for a settlement on Cape Ann, invited Conant to be the superintendent or governor of their projected settlement, Lyford to be the minister of the place, and Oldham to trade for them with the Indians. Oldham, however, declined this proposal, preferring to trade on his own account. In 1626 he was setting out on a voyage to Virginia; and being brought into great danger on the shoals of Cape Cod, and hardly escaping with his life, he became penitent, and made "a free and large confession of the wrongs he had done to the church and people of Plymouth." After this event, as Morton informs us, "he carried himself fairly toward them, and acknowledged the hand of God to be with them, and seemed to have an honorable respect of them; and so far made his peace with them as he had liberty to come and go at his pleasure."

In 1628 we find John Oldham returning to England; and on that occasion, as the Plymouth people were sending over Thomas Morton, the rioter of Merry Mount, a prisoner, they committed him to the custody of Oldham—a fact which sufficiently shows to what extent they considered him worthy of confidence.

The next that is known concerning him is early in 1629, when he appears to have made some proposition to the then recently constituted Company for the planting of Massachusetts Bay. What was the nature of his proposal does not distinctly appear. He seems to have felt not only that his experience as an "old planter," and as a practical trader with the Indians, qualified him to give advice which ought to be followed, but also that he had acquired certain rights which ought to be regarded with great consideration. At his first application, March 2, "the governor was ordered to confer with him upon any indifferent course that might not be prejudicial to the Company." Three days afterwards "a new proposition" from him was "deferred to further consideration." On a later day, March 10, a highly respectable committee, one of whom was Theophilus Eaton, were appointed "once more to confer with Mr. John Oldham, to see what accommodation may be made 'twixt the Company and him." From another entry in the records it appears that Oldham had fortified himself with a grant or "patent" from some quarter, and that he wanted to negotiate on that basis. The Company, however, would not treat with him, "by reason it is thought he doth it not out of love, but out of some sinister respect." His grant was from one of the sons of Sir Ferdinand Gorges, and covered all the land between Charles River and Saugus River, reaching five miles into the interior. This patent the Massachusetts Company, having taken legal advice, regarded as void in law; and they had no doubt that their own patent, covering the same territory, would be adjudged good in law. The question between them and Oldham was not altogether unlike the question between New Mexico and Texas. Oldham wanted to sell his claim; the Company, confident in the validity of their title, and unwilling to entangle themselves with Oldham's plans, refused at last to negotiate.

We come now to the passage which the Reviewer, in his fashion, has quoted from the letter of the Company to Endicott. The document thus referred to was a formal letter of instructions from the directors of the Company in London to Endicott and his Council as their agents in the government of the little plantation which they had just commenced at Salem. It fills some thirty pages in Young's Chronicles of Massachusetts. In that letter they speak quite at length of "Mr. John Oldham," and of how much they had been hindered by him "through the variety of his vast conceits of extraordinary gain of three for one—to be made and raised in three years if he might have the managing of our stock." "With whom, after long time spent in sundry treaties, finding him a man altogether unfit for us to deal with, we have at last left him to his own way; and, as we are informed, he with some others are providing a vessel, and is minded, as soon as he can despatch, to come for New England, pretending to settle himself in Massachusetts Bay, claiming a title and right by Sir Ferdinand Gorges' son, which we are well satisfied by good counsel is void in law." They then proceed to explain that Oldham will accept no terms of compromise which do not leave him at liberty to trade for beaver with the natives, "which," they say, "we deny to our best planters." Nor did he demand merely liberty to trade on his own capital, which was probably not large enough to be much of a hindrance to their plan of colonization, "but," they add, "he doth interest other men, who for aught we know are never likely to be beneficial to the planting of the country, their own particular profits (though to the overthrow of the general plantation) being their chief aim and intent."

Here then was the root of the difficulty between Oldham and the Company. *His* views were merely commercial; his sole object was to realize great and speedy profits by traffic. *Their* views were religious and political; they were looking to higher and grander results than any pecuniary return for their outlay; their object was the establishment of a Christian state. And therefore they think it proper to put Governor Endicott on his guard against Oldham, and his plans and opinions. "We fear that as he hath been obstinate and violent in his opinions here, so he will persist and be ready to draw a party to himself there, to the great hindrance of the common quiet. We have therefore thought fit to give you notice of his disposition, to the end you may beware how you meddle with him." And after suggesting the importance of conciliating the "old planters" lest they be drawn into Oldham's plans, they add: "We find him a man so affected to his own opinion as not to be removed from it, neither by reason nor any persuasion; and unless he may bear sway, and have all things carried to his good liking, we have little hope of quiet or comfortable subsistence where he shall make his abode."

We hear nothing more of John Oldham's patent, or of his troublesome pretensions. But in May, 1631, he was admitted a freeman of the colony. He was a member of the church at Watertown, and appears to have been highly respected. In May, 1632, when "every town chose two men to be at the next court to advise with the governor and assistants about the raising of a public stock," we find "Mr. Oldham" standing first in the catalogue of the members of that embryo house of representatives. And two years afterwards, when the "first general court of delegates from the towns"—the first house of representatives in the commonwealth of Massachusetts—was formally constituted, "Mr. Oldham" was again one of the representatives from Watertown. Notices of his traffic with the Indians, and of his voyages and journeys, occur from time to time in Winthrop's Journal. He appears to have treated the natives kindly, and to have been kindly treated by them in return, till the time of his murder, apparently unprovoked, in 1636, just thirteen years after the commencement of his "career" in New England.

The reader has now before him the whole story of the life, character, and death of Mr. John Oldham, so far as anything is known concerning him. We have extenuated none of his faults; we have exaggerated nothing. How different a picture is this from that which the Reviewer gives of "the being let loose by civilization to prowl among the Indians," and "whose career, as might have been expected, was short."

We cannot but suggest to the conductors of the *Church Review* that such a writer as the one they have employed to discuss New England history is not likely to add much to the respectability of their work.

* Letter of the Massachusetts Company (April, 1629) to Endicott.

HEART RELIGION.

One may have a very clear knowledge and a firm persuasion of the truths of the Gospel, and yet if those truths do not come in contact with his emotive nature, his belief will be icy and inoperative. A living faith must be a cordial faith, a faith proceeding from the *heart*. Without this there may be a determination of the will, a strong resolution to do right, but that resolution will assuredly falter, or it will be fulfilled mechanically, by stress of conscience. Though feeling is fluctuating, and religious emotion is often transient and deceptive, yet we are never permanently interested in religion until it takes a strong hold upon our affections, that is, until the *heart* is in it. But when the heart is in it, thoroughly and warmly engaged in the service of Christ, then is the intellect itself quickened in the perception of truth,—for the sanctified heart has a sort of intuitive discernment of truth—and then, too, is the will nerved to carry out its own purposes; for the heart's desires are the motive power of the will. A purpose formed under the mere conviction of duty, is enlivened and invigorated when the heart is enlisted in its object. Just in proportion as the heart is engaged in religion will the mind grow in the knowledge of God and of Christ, and will the life abound in fruits of holy obedience. The great *desideratum* in preaching—whether to sinners or to saints—is to reach and move the heart. It was because of the *hardness of their hearts* that the preaching of Christ had so little effect on the Jews; it is because of the hardness of their hearts that the preaching of the Gospel has so little effect upon many who hear it at this day. How many hear of the glorious perfections of God and his government, of the unspeakable love of God in Christ, of the commands, the invitations and the promises of the Gospel, of the glorious and the dread realities of eternity, who are never moved thereby to any appropriate conduct, because their *hearts* are not reached by these truths; and how many a Christian sinks into a dull, stupid and worldly frame because his emotions are no longer excited by the Gospel. The *heart* is the spring of spiritual life.

REV. H. W. BEECHER.

Our esteemed brother has returned from his trans-Atlantic trip with improved health. He reached New York yesterday morning, in the Asia. He will resume his pulpit labors next Sabbath, and we hope will take up his pen for next week's *Independent*. Prof. Cleveland, of Philadelphia, returned in the same ship.

WHERE ARE WE?

The long agony in Congress is over, and as the smoke of conflict rolls away, we look around to see where we stand in comparison with our position nine months ago. How has the cause of freedom been affected by the struggle? First of all, *California has been admitted as a* FREE STATE, *and the Union is not dissolved!* Let it be remembered that the admission of California was to be the test question. It was threatened that upon the admission of California into the Union with a constitution prohibiting slavery, the whole South would revolt, Congress would be broken up, and civil war would immediately ensue. This was the announcement of Mr. Foote in the Senate, this was the language of a clique of Southern members of the House of Representatives, this the tone of many leading political journals. So confident and so violent were these threats, that some of the leading representatives of Northern interests in Congress became alarmed for the Union, and were quite forward with their pledges and sacrifices to preserve it. We never participated in these fears, nor saw the least omen of danger to the Union from an act of simple justice and right. At last that act has been performed. California has been admitted, and admitted singly and upon her own merits, just as she presented herself at the first, and just as she should have been admitted eight months ago. Had the friends of right and order in the House been decided at that time, the country would have been saved a vast deal of commotion and expense. The capital of the disunionists—for the men and the newspapers which have held up disunion as a bugbear have done the most to promote it—would have been taken from them, and their agitation being silenced, the current of public affairs would have flowed smoothly onward. Let us thank God that, under all the threats and excitements of the session, Congress has not been betrayed into any legislation hostile to freedom.

By the admission of California the balance of power in the Senate between the slave and the free States has been destroyed, and destroyed forever. The South can never regain the equilibrium which it has struggled so arduously to maintain. Minnesota, Nebraska, Oregon and other States to be carved out of the great West and North-west territory, will throw a vast preponderance into the scale of freedom.

By the territorial bills the boundary of slavery is virtually fixed;—not where we should have been glad to have seen it fixed, nor so clearly drawn as if the ordinance of '87 had been applied to New Mexico and Utah, but nevertheless so far fixed as to limit the market for slaves, and thus to depreciate their value, and ultimately to secure the abolition of slavery as a measure of political economy. To assign limits to slavery is to doom the system to annihilation. This has been virtually accomplished by the measures of the past week in Congress. Moreover, the Wilmot proviso, if necessary, may at any time be revived, for the question of the existence of slavery in the territories is only waived, not settled, and the progress of free sentiments is sure.

We hope that before the adjournment of Congress a bill will be passed abolishing the *slave-trade* in the District of Columbia; or if the measure should fail at this session, it must be carried at the next. Upon this point the friends of liberty must now concentrate their efforts. Let all good men pray and labor that this abomination may be swept from the soil of the nation.

On the other side, ten millions have been given to Texas for land to which neither she nor the United States had any claim but that of robbery; but Uncle Sam is rich, or reputed to be so, and as long as the tariff lasts nobody will feel the unjust burden. Perhaps, too, we have taken upon us an Indian war, but there will be generals and volunteers enough for that, and it will provide candidates for the Presidency. A bill may be passed also for the arrest of fugitive slaves, which will remain a dead letter, and will furnish a theme for curious comment to future antiquarians.

Upon the whole, the friends of freedom have reason to thank God and take courage.

CHRIST DISCERNED BY THE HEART.

No sooner had Jesus manifested himself to the two disciples at Emmaus, in the breaking of bread, than they recalled the feelings which his conversation had excited on the way; how their hearts had kindled as he spake to them of Christ and his passion, what an unwonted fervor had pervaded their minds as they listened to the voice of a stranger expounding the Scriptural doctrine of the Messiah. "Did not our heart burn within us while he talked with us by the way, and while he opened to us the Scriptures?" Might we not have known who this stranger was from our *feeling* as he talked with us? They thus appeal to the effect of Christ's conversation on their *feelings* as an evidence that they had really been communing with their Lord, and they almost chide themselves that they had not been more quick to discern him with their hearts, though in person he seemed a stranger. The heart often feels Christ's presence before the intellect is ready to acknowledge Him.

ORDINATION OF EVANGELISTS.

MESSRS. JAMES H. WARREN and ASA E. EVEREST, of the late Senior class in the Union Theological Seminary in this city, were ordained as Evangelists at the Broadway Tabernacle, on Sabbath evening, the 8th instant, by a council of churches, convened by letters missive from the Broadway Tabernacle church and the Church of the Puritans, of which these gentlemen were respectively members. Mr. Warren is under appointment from the American Home Missionary Society as a missionary to California, and Mr. Everest has received a commission from the same society to labor among the colored population of Brooklyn and vicinity. The Council met for the examination of the candidates on Saturday afternoon, and the public services took place on Sabbath evening in presence of an assembly as large as is ever convened during the anniversary week.

The services were opened by an appropriate missionary chant from the choir, under the direction of Mr. William B. Bradbury. Rev. S. Washburn then read a portion of Scripture, and offered the Introductory Prayer. The Sermon was preached by Rev. J. P. Thompson, from 2 Tim. 1: 10, and 1 John 3: 5; the discourse gave an analysis of the Gospel as a *Revelation of Immortality* and a *Remedy for Sin*, and considered the bearings of these two aspects of the Gospel upon each other, and the relative importance to be given them in preaching, assigning the most important place to the *remedial* system. After the sermon, Rev. Dr. Patton, Moderator of the Council, offered the ordaining prayer. The charge was delivered by Rev. Dr. Badger, one of the Secretaries of the American Home Missionary Society. After delineating with discrimination, pathos and force, the office and work of the ministry, Dr. B. addressed the missionaries individually as follows:

But I may advert, in a word, to the peculiar spheres in which you are at once to exercise the ministry.

You, my brother, [Everest] have chosen the field of your labor among the colored population of an adjacent city. You have done well in so doing. They need your sympathies, and ours. They and their brethren over all this land, bond and free, need the sympathies, the prayers and the best efforts of all God's people to bring them to the full enjoyment of Gospel privilege—to the dignity of sons and daughters of the Lord Almighty. Go among them, with the truth pervading your very soul and with its broad outlines engraven upon your every action, that God has made of one blood all nations of men for to dwell upon all the face of the earth—that in the kingdom of your Master, there is no distinction of caste or color, of Jew or Gentile, bond or free; but all are made to drink into one spirit, all are members one of another and are built up together an holy temple in the Lord. The souls of your congregations will be as precious as those of any others. The Lord of glory died for them. The Holy Spirit will vouchsafe unto them his presence. They may be despised and rejected of men; but, you shall gather jewels from among them which your Savior will not disdain—which may be among the brightest in his eternal diadem. You may see them with Abraham and Isaac and Jacob in the kingdom of heaven, while those who have occupied the thrones and principalities and dominions of this world will be cast into outer darkness. A momentous reverse is to take place, ere long, in the estimate which men put upon the condition and character of their fellow men. The day is near, when the only distinction which will be considered worthy of a thought, will be that of having a name written in the Lamb's book of life.

Go among your people, my brother, with a tender heart and with strong faith in God and in the power of his Gospel. So preach that Gospel to those our colored brethren, so mingle your sympathies and prayers with theirs and so direct all your intercourse with them, that you shall be not only the honored instrument of *their* salvation, but of blessings inestimable to their race;—so that you shall be able, by God's favor, to point to them and show to all people, that the Gospel can do for *them*, all that it can do for us, or for sinners of any name or nation beneath the sun. There is redemption for Africa. It is as certain, as that there is a God in Heaven. The day is near, when liberty is everywhere to be proclaimed to the captives and the opening of the prison to them that are bound. Be it your endeavor, my brother, in the peculiar sphere in which you are to labor and by all the means that Heaven shall approve, to do whatsoever in you lies to hasten its coming. Then will you have fulfilled in fidelity the responsibilities which in this connection you now take upon you; and this shall be your recompense of reward: "Inasmuch as you have done it unto one of the least of these my brethren, you have done it unto me."

You, my brother, [Warren] with your beloved companion, after two more suns are to take your departure for our Pacific coast—for the land of gold;—not to gather it from the mountain's base or the river's bottom or the sands of the desert, but to teach your perishing fellow men to lay up treasure where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. You have looked with the deepest interest upon the wonderful developments of divine providence by which that coast is becoming peopled, and your soul has panted to be there, that you might preach to that gathering from all nations the Gospel of the grace of God. And God is now to give you the desire of your heart.

There are designs of Providence in opening this field to us at the present moment, my brother, which we cannot fathom. For more than two centuries had that immense coast been under the dominion of the man of sin; and God, in his inscrutable counsels, kept the precious things of the ancient mountains hidden from the Indian, the Mexican, the Spaniard, from every eye, till Popery had shown to all people how indisposed and how impotent it is to bless mankind with the arts of civilization or the hopes of immortality. But when the set time comes for opening the land for Protestantism to enter in and build everywhere over it the institutions of the Gospel, lets the gold glitter in the sunbeams, to astonish the nations and gather the people from afar. Great and marvellous are his designs herein. We cannot comprehend them. But this we think we can understand. God designs that that country shall be peopled, and peopled as none other has been, by a simultaneous intermingling of every kindred and tribe and tongue under the whole heavens. Nay, more; he designs that Christianity shall take up her march over the mountains and across the deserts, and plant down her institutions, thick and fast, three thousand miles nearer the great work to be done among Pagan nations, with but a single ocean to intervene. An arm strong and mighty is breaking up the old marble among the nations, and the people from every clime are rushing in to taste the sweets of liberty, to breathe the atmosphere of free institutions and a pure Christianity, where the Bible may be everywhere distributed and by every man be read, where the light of everlasting truth may break in upon their benighted minds, and from whence they may return to tell their fellow countrymen of a happier land and a holier religion.

It is a most inviting and glorious work in which you are there to engage. It is worthy the consecration of all you are and all you can command. So rapid and astonishing are the developments of God's providence in the day in which we live, that we dare not predict what you may not live to see accomplished, should you labor there the ordinary life of man. Ere you are laid in your grave, all that is glorious in prophecy and beautiful and enrapturing in the promises of God with respect to this world's redemption, may be in the noon-tide of its accomplishment.

I might speak to you of the peculiar trials and hardships which you will there be called to endure, and charge you to have faith in God and live and labor as seeing things that are invisible. But all these I know you have considered well, and count them as the small dust of the balance, as unworthy to be compared with the glory which is to be revealed, when the results of your mission shall be reviewed before the throne of Man. I would rather, in the brief space allotted me, sum up all our counsels to you in this one—*Make full proof there of your* MINISTRY Preach the Gospel, and live the Gospel. Persuade men, by all the eloquence God has given you and by your own conscientious regard for all his commandments, to seek for glory and honor and immortality. Know nothing in the midst of all that worldliness and sin but Jesus Christ and him crucified. Engage in no worldly pursuits. Seek for no treasures—desire no treasures that are to perish with the using. Be willing to go to your grave a *poor man*, with rivers of gold rolling at your feet, if you may go there honored as the *good man*, who pointed his fellow sinners to mansions in the skies, and by his own bright example led the way.

Brethren, the Lord bless you and keep you; the Lord make his face to shine upon you and be gracious unto you; the Lord lift up his countenance upon you and give you peace.

The charge was followed by an expression of fellowship from Rev. R. S. Storrs, jr., and the concluding prayer was offered by Rev. Mr. Everest, a brother of the missionary. Rev. A. E. Everest pronounced the benediction.

The occasion was one of great interest. The vast assembly, comprising many strangers from all parts of the land, seemed deeply impressed with the solemnities as conducted in the beautiful simplicity of the Congregational method. The cause of Home Missions cannot fail to be promoted by publicity under such favorable circumstances. Rev. Mr. Warren and wife sailed on Tuesday, in the Empire City, for Chagres; it is an interesting fact that they go out in the vessel which carries the intelligence of the admission of California into the Union.

A COMPLAINT; LONG ARTICLES.

We occasionally hear through agents and from subscribers directly, that the articles in *The Independent* are too long and solid, requiring too much time and thought to master them. We are conscious of this evil, if indeed it is an evil, but we confess that we do not expect to remedy it. One reason for starting *The Independent* was that many intelligent Christians were sick of the common-place character of religious newspapers, and were longing for a newspaper that should instruct the mind as well as move the heart. *The Independent* has a different object and is constructed on a different plan from many of its contemporaries, which have a very appropriate and useful work. Correspondence, foreign and domestic, instead of being used to fill up the proper editorial columns, is placed on the first page; articles of a devotional or miscellaneous character, on the fourth page; items of all sorts are put together on the third page, which will be found by measurement to contain quite as much of such matter, and often a greater variety, than is found in papers which spread it over a much larger surface; the second page is reserved mainly for the thorough discussion of subjects which are, or ought to be, of interest to all intelligent Christians, and the study of which would tend to make all Christians intelligent. This feature of

bring its turn and has not yet culminated. Has now know more than they feel, they criticise better than they create, and, going behind the ments in the knowledge of particular things, before them in the knowledge of all. Every- speaks of successive cuminations rather than of universal progress. The voice of history classrous to the eager prophets of human advent perfectibility.

7. It is to be noticed that the unit of human race, in proportion as we look upon it, sinks individual. The theory exalts the commu- and merges the individual, making general ization equal personal godliness. The first, and essential part of Christianity is the generation of the *individual* heart. Unnum- as are the blessings which will fall like dew when the religion of the crucified shall enjoy the world, its effect must still begin in PERSONAL conversion, and end in the PERSONAL sanctification of all the multitude whom it shall reach with its holy power. The millenium will be but the coalescing of a great multitude, which no man can number, of *separate regenerations*.

Division of labor is one of the greatest ideas of perfected civilization. Art is so long, and time so short, that the successful man must be of one idea—knowing his own work, and of system—honoring all other. No *man* is so general a genius as the savage, *who is* at once baker, and butcher, and tailor, &c., &c. It is difficult to conceive of religious *faith* in connection with that perfected state of human nature of which this glory dreams. Amid its generic *jubilate*, the world will gloomily intrude, "When the Son of man cometh, will he find faith on the earth?"

This theory itself is grounded not on faith, but philosophy. Faith believes on evidence; philosophy builds on laws. Faith leans upon a great personal will. It goes forward when He points the way—recoils and retreats when God goes back. Philosophy acknowledges the mighty only in a parenthesis. This distinction leaves this subject to the bottom, and is a needlessary thing to this age.

This theory that the "progress of the age" gives also religious progress, seems to assume the fallacy that Christianity, as a system, is capable of progression. All earthly sciences are continually modified by new facts. But since Christ has died, no new facts can be added to the data of Christianity. Science is demonstrative, religion didactic; science sagacious, religion sincere. The doctrines and institutions of religious truth stand still always. In growth in grace the *doctrine* changes not, but the man grows to the doctrine. *It is hard* to see how the system of modern progress can join itself to any *unchanging* system of religious truth.

7. Look at the source and impulse of this great progress of ours and of the age which gives it character. Its quality is energy—restless, resistless, inworking. The age is like a seething caldron, with its hot efforts. In its last analysis the spirit of the age is simply WILL—all-energizing *self-will*. Bring this to Christianity and see if not naturally, yet easily, how it becomes odious, and leaves us little else than a Babel of Deism. When the Son of man cometh to visit the age of progress of ours, shall he find *faith* on the earth?

In its nature, faith is the most humble and child-like of qualities. It is happiest when it is merged its conscious self in the will of the Almighty. Look on this picture, and on this. I do not say that religion frowns on progress, but that it is a question whether the very idea of the age does not need re-construction.

Commerce, which is to be the chiefest agent of human progress if it is to have an agent—is this commerce married to Christ yet? Do her white wings waft the Gospel? Is there a ship in which the religion of Christ is anything more than a passenger?

After all these considerations may we not clearly see that, at least, it is not *a thing of course* that "when the Son of man cometh he shall find faith on the earth?" Yet is it not possible to gather consolation hence? God may subdue the *self* of the human will without impairing its keenness. He may thus change the world, and bend the progress of the age with the progress of his cause. He may let the spirit of the age go on in its pride and self-sufficience, and when men have demonstrated to themselves by the awful scenes of a generation perfect in all things but the love of God, that they cannot live without him, he may *then* subdue the kingdoms to himself. Of one thing we may be sure, God will never suffer the will of his creatures to over-ride his own.

And now where stands the missionary work among such thoughts as these? Just where it ought to stand, thrust back on the Rock of ages on the sovereignty of God. It arms us thus against the great doubt of Christendom. God as a work to do, and it will *be done*—not *do itself*. It is for us to work with him and not wait for him. The *doing* will solve the doubt!

ANNIVERSARIES AT ANDOVER.

[Our correspondent's report of the exercises having been anticipated by others, we give only one or two items.]

DR. BEECHER'S ADDRESS.

The first address of the week was on Monday evening, before the Society of Inquiry, by Dr. E. Beecher, of this city. His subject was a review of the missionary enterprise for the closing half century, with practical deductions for future use. It would be impossible, in anything like the space you can afford, to do justice to the multitude of thoughts (many of them great thoughts,) which were uttered, or to give a connected and clear idea of the views and visions of the discourse. I have room only for a summary of his exposition of the policy which the providence of God is now demanding of his Church:

1. To enlarge the basis on which our efforts rest so as to include the Catholic world.

2. To deepen the pious spirit of missions.

3. To infuse the spirit of Christ into the spirit of the age, so that the heart of the Church shall remain sound.

4. To seek in larger measure, and with wider views, the presence of the Spirit of God, not merely to affect individual souls, but to sanctify literature and art, and all our thoughts and labors.

The address discovered immense research and profound philosophy, and if presented to the deliberate perusal of the eye, would be much more effective and pleasing than when appealing solely to the quick-forgetting ear.

EVENING SERVICES.

The united anniversary of the Society of Inquiry and Porter Rhetorical Society, took place on Tuesday evening, and consisted of four addresses by members of the graduating class, viz.:

The Spirit of Missions not the Spirit of Romance. A. Perry, N. Ipswich, N. H.

The Ultimate Triumph of Christianity not Dependent upon Miracles, but upon the special Influences of the Holy Spirit. J. W. Wellman, Corinth, N. H.

The Relation of the Evangelical System to the Spirit of Reform. L. Cutler, Dorchester, Mass.

The Independence of Thought. W. D. Hitchcock, Pittsford, Vt.

These orations all gave creditable evidence of laborious thought and careful composition, and those of Messrs. Cutler and Wellman were extensively regarded as giving unusual promise of valuable service in the church from their authors.

It is said that Rev. S. Sweetzer, of Worcester, has been elected to one of the vacant places on the Board of Trustees, and that Rev. Dr. Stowe has been elected Professor of Hebrew, and will enter on the duties of his office with the next term. Samuel Fletcher, Esq., has declined the office of Treasurer of the Seminary, and Daniel Noyes, Esq., of the well-known firm of Maynard & Noyes, of this city, has been chosen in his place.

ITEMS.

Rev. Dennis Power has been dismissed from the pastorship of the Congregational Church in South Abington.

Rev. E. P. Root, recently a tutor in Yale, has been invited to the Congregational Church in Williamsburg, Mass.

Rev. Charles E. Abbott (one of the widely-known family) is about commencing a school for young ladies in this city, at No. 14 Hayward Place.

MORTON.

RELIGIOUS INTELLIGENCE.

ORDINATION AT SOUTH DEERFIELD.—Another of those interesting occasions has been enjoyed to-day in the beautiful valley of the Connecticut which flows through our county, on which a church of Christ receives an ascension gift. *Rev. Moses K. Cross* has just been installed as pastor of the first Congregational church and society in South Deerfield. The public services were preceded on the previous evening by a full and satisfactory examination of the pastor elect in the presence of the people. In this theological latitude councils usually take sufficient time to learn something definite respecting the qualifications and sentiments of one whom they set apart as the spiritual teacher and watchman of immortal souls. The experience of a former general on of ministers in this matter is doubtless somewhat service able to the churches and ministers of the present day in this region. Many years since three or four ministers were settled or licensed by Orthodox bodies in this county who became Unitarians. In 1807, in this very town of Deerfield, a council refused to ordain a man as a pastor, whom they discovered after a long and difficult examination to be of the Unitarian faith. It is now deemed to be a matter of no small importance among us generally, that a candidate for the responsible station of pastor pass through a thorough examination. In the present case 8 or 10 ministers of the council took part in the examination. Such exercises, suitably conducted, are well calculated to refresh the minds of ministers and to interest and instruct the people.

Rev. George Lyman, resident in East Hampton, implored the divine blessing and read the Scriptures; Rev. George P. Cook offered the introductory prayer; Rev. Professor Smith, of Amherst College, preached the sermon; Rev. Alfred E. Ives, of Deerfield, offered the installing prayer; Rev. Theophilus Packard, jr., of Shelburne, delivered the charge to the pastor; Rev. George C. Partridge, of Greenfield, gave the right hand of fellowship; Rev. Samuel Harris, of Conway, addressed the people; Rev. David A. Strong, of the Monument church in South Deerfield, offered the concluding prayer; and the pastor pronounced the benediction. Although *ten* similar occasions have occurred in eight years within eight miles, yet it was pleasing to observe so deep an interest among this industrious community to attend upon the public services, that it became necessary to provide additional seats for the accommodation of the congregation. The singing was in good taste and the exercises were such as to sustain a deep interest till the close. The sermon by Professor Smith was such, that the friends of Amherst College who heard it, will doubtless be more solicitous than ever, if possible, that the Professor should not leave his present important station for the one proffered in the Theological Seminary of your city.

This church was constituted in 1818 with 80 members, and has had five pastors, viz:

Rev. Benjamin Rice, installed Feb. 10, 1819, dismissed in 1827; Rev. Tertius S. Clarke, ordained Oct. 3, 1827, dismissed in 1833; Rev. William M. Richards, ordained Nov. 25, 1835, dismissed in 1843; Rev. Abraham Jackson, installed Oct. 22, 1845, dismissed in 1847; Rev. Moses K. Cross, installed Sept. 4, 1850.

One member of the installing council, now in his 82d year, could well remember when the original members of this church belonged to the ancient church in Deerfield, of which the Rev. John Williams, the "*Redeemed Captive*" taken by the Indians and French at the burning of the town in 1704, was the first pastor; and who was also on that memorable council in Deerfield 43 years ago, that refused to ordain a minister who was afterwards settled as the first known Unitarian minister in the county; and who was present at the organization of this seceding church in 1818, and at the settlement of each of its five pastors. In this venerable town are six religious societies with their meeting-houses and ministers. From this town have originated 12 Orthodox Congregational ministers, viz:

Rev. Hiram P. Arms, of Wolcottville, Conn.
Rev. Selah R. Arms, of Livingstonville, N. Y.
Rev. Amariah Chandler, D.D., of Greenfield.
Rev. Orin Cooley, of Illinois.
Rev. Edward Hitchcock, D.D., LL.D., of Amherst.
Rev. John Hawks, Jr., Licentiate of N. Y., Union Theological Seminary.
Rev. Asa Johnson, of Miami Reserve, Ind.
Rev. Rufus Wells, died in Whately, 1834.
Rev. Eleazer Williams, D.D., died in Mansfield, Conn., 1742.
Rev. Stephen Williams, died in Longmeadow, 1783.
Rev. Warham Williams, died in Waltham, 1751.
Rev. Elijah Wright, of West Haven, Conn.

Franklin Co., Sept. 4, 1850. T. P. J.

ORDINATION.—At an Ecclesiastical Council, convened on the 20th ult., in the Eastern Congregational church in this city, Mr. S. S. Hughson, late of the Union Theological Seminary and stated supply of the Congregational church in Walworth, Wayne Co., N. Y., was ordained to the work of the Gospel ministry. Introductory prayer by Rev. J. B. Smith. Ordaining prayer and charge to the candidate by Rev. N. Coe. Sermon and concluding prayer by Rev. Henry T. Cheever.

STATE OF MORALS AND RELIGION AT SAN FRANCISCO.—We are happy to learn by the accompanying paragraph from the pen of the Tract Society's Colporteur in California, that Sabbath observance is improving on the Pacific. He writes:

"We are beginning to witness the fruits of Christian effort here. Gambling, horse-racing and bull-baiting on the Sabbath seem to be thoroughly suppressed. But very few places of trade are open on the Sabbath, and Sabbath amusements are mostly discontinued. Our total abstinence Society, and public worship, and Bibles, and Tracts, and religious books and personal efforts, with the consequent improved public sentiment and city ordinances, under the blessing of God, have wrought wonders in promoting temperance and religion, and in suppressing vice. We have everything to encourage us to diligence and perseverance. I can perceive the approving smiles of the God of Providence and of grace on my efforts here. Many thousands of your publications have been scattered here and in the principal towns, and in most parts of the mining country. But O how we do want more laborers for this field!

"The Spanish population is not only accessible, but they plead for Protestant books. Had all my publications been Spanish, I could have sold every book before this. Such instances as the following are not uncommon: I went into a Spanish settlement and gave a boy, lounging on a sand-bank, a tract; he uttered an exclamation of delight, and soon more than twenty men, women and children rushed from a neighboring tent and swarmed around me like bees, holding out their hands for "libros Español." On receiving them, they began reading aloud, and such a Babel I never witnessed before. In a few minutes I had a congregation of thirty or forty, and I talked to them in my broken Castilian, as I best could. Had you witnessed the eagerness and delight of these poor Mexicans and Chilians, you would not delay the shipment of a large supply of Spanish books and tracts."

Another letter from the officers of the Oregon Tract Society to the Rev. Mr. Cook, Secretary of the Parent Society, urges the immediate employment of Colporteurs for that Territory, and requests a shipment of publications to the amount of $1200 for the Depository at Oregon City.

AN AWAKENED INFIDEL.—One of the Missionaries of the New York City Tract Society conversed with a German infidel, and, when he had obtained his promised to read it, gave him a Bible. As the man has since left the city we know but little as to the result; yet that little is full of import. He immediately commenced attending the German Evangelical church, and when the missionary conversed with him at his dwelling, instead of railing against the Holy Scriptures, as he has long done, he said in a very serious manner, "It is too late for me; I have gone too far in wickedness; I am about 40 years old; I have been a great fighter and have destroyed life; but I was not always so bad; it was not until I had joined the Tom Paine men that I arrived at such a fearful state of wickedness." Further conversation ensued in which the missionary endeavored to give him counsel suited to his case; but presently the man's feelings became most acute and he exclaimed, "Oh those cursed papers; they have helped to ruin me; let me go and fetch them!" He left the room, but in a few moments returned bringing with him a bundle of the different numbers of a German paper published in this city; a vile periodical that inculcates Paine's infidelity in language more coarse and foul than that even which Paine employed. The man then asked the missionary to destroy those pernicious papers; but immediately with his own hands put them into the grate upon the fire that was burning there, and while they were being consumed, he fell upon his knees, and the missionary knelt beside him, and solemn prayer was made to God, while emotions were experienced that cannot be described and are not likely to be forgotten.

It would be well for infidels to inquire what caused this anguish of spirit in a man, when he reflected upon having been their associate. Did they ever know an old experienced Christian to evince such feelings when he looked back upon his religious course?—No; never! O.

MEETING OF THE AMERICAN BOARD.—Our reporter has gone to Oswego to give an account of the Annual Meeting, but we do not expect to have any reports of the proceedings in season for this week's paper. Next week we shall endeavor to do justice to the occasion. We give (slightly abridged,) the introductory and the closing paragraphs of the "Summary of the Annual Report," which we have received from the Secretaries:

"HOME DEPARTMENT.—Six corporate members have deceased during the year, to wit:—Samuel Agnew, M.D., of Butler, Penn; Rev. Archibald Burgess, Hancock, N. H.; William Page, Esq., Rutland, Vt.; Rev. John W. Adams, D.D., Syracuse, N. Y.; Rev. Henry White, D.D., New York City; and Hon. Samuel T. Armstrong, Boston, Mass. One ordained missionary and five assistant missionaries have also died during the year. The labors at the Missionary House have been conducted as usual by the Prudential Committee, the Secretaries, the Treasurer, the Agent of Publications, and the Purchasing Agent. Since the middle of May, Mr. Treat has been absent in Europe, in pursuit of health. No essential change has been made in regard to Districts, or District Secretaries, during the year.

"MISSIONARIES SENT FORTH.—Since the last Annual Meeting, 4 missionaries, and 3 male and 6 female assistant missionaries, have been sent into the field, making in all thirteen persons. Two have been sent to Fuh-Chau, and 1 to Amoy, China; 1 to Mosul, Mesopotamia; 1 to Constantinople; 2 to Salonica, Macedonia; 2 to West Africa; 2 to South Africa; and 2 to the Choctaws. During the same period, 5 missionaries and 2 assistant missionaries, after a visit to the United States for reasons satisfactory to the Committee, have returned to their respective fields of labor. Nine missionaries, and 3 female assistant missionaries are under appointment, and may be expected to go forth, before the next meeting of the Board.

"PUBLICATIONS.—Of the *Missionary Herald* there have been published 211,500 copies, making a monthly average of more than 17,000. Of the *Dayspring*, from August to December, 188,500 copies; and of the *Youth's Dayspring*, from January to July, 329,000.—being a monthly average of 47,000. Of the *Journal of Missions* there have been issued 2'8 000 copies. The monthly issues since January have been about 34,000 copies. In no previous year has the Board published so large an amount of missionary intelligence.

"RECEIPTS AND EXPENDITURES.—The receipts of the Board during the year ending July 31st were, from all sources, $251,862 28; while the expenditures for the same period were $254,329 35; the receipts being less than the expenditures by $2,467 07. The present indebtedness of the Board is $34,071 05. From the American Bible Society the Committee have received $9,950; and from the American Tract Society, $7,500.

"In respect to both men and pecuniary means, the Committee regard the prospects of the year to come as, on the whole, more encouraging than they were a year ago. The number of missionaries, of missions and of the Board, was never greater, probably, than at the present time. The country, as a whole, is in a state of great prosperity. Its resources are being rapidly developed, and its wealth is increasing. Confidence in the wisdom and fidelity of the Board was never greater. God reigns. The work which he has begun, he will finish.

"SUMMARY.—*Tot Missions.*—Number of Missions, 24; Stations, 106; Out-stations, 28.

"*Laborers Employed.*—Number of ordained Missionaries, (9 being Physicians,) 157; Licentiates, 2; Physicians not ordained, 7; other Male Assistants, 25; Female Assistants, 204; Whole number of laborers sent from this country, 395. Number of Native Pastors, 6; other Native Preachers, 22; other Native Helpers, 94; whole number of Native Assistants, 122. Whole number of laborers connected with the Missions, 517.

"*The Press.*—Number of Printing Establishments, 12: pages printed last year, 37,644,828; pages printed from the beginning, 822,105,678.

"*The Churches.*—Number of Churches, 85; church members, 25,875; added during the year, 2,107.

"*Educational Department.*—Number of Seminaries, 7; other Boarding-Schools, 22; Free Schools, (38 supported by Hawaiian Government,) 649; Pupils in the Seminaries, (64 do.) 339; in Boarding-Schools, 755; in Free Schools, (11,792 do.) 20,636; in all the Schools, 21,730."

FRENCH CANADIAN MISSIONARY SOCIETY.—The object of this society is to evangelize the Canadian French population, through the instrumentality of preachers, teachers, colporteurs and scripture-readers, with schools and churches. Rev. John Black, of Montreal, is the Secretary. They publish a magazine, called the *Missionary Record*, containing many highly interesting details of their labors and the results. Of course the Romish priests resort, as far as they dare, to the same expedients which they find effectual in other countries, to put out the light. But still the light spreads. One of the colporteurs, Antoine Moret, relates the following:

"At St. G. there is a very numerous family which I am in the habit of visiting occasionally. The eldest son is able to read, and I have given him a New Testament. The mother lately came to see me, and manifested a strong desire that I should visit them more frequently, and speak to them concerning the things of God; "although, said she, we are exposed to insult and outrage from our neighbors, every time we receive you. They throw stones even into the house, one of which not long ago fell at the feet of a little child of two years old, which would have killed him. But as to all this we leave ourselves to the will of God. We would rather suffer and have instruction in the Gospel, for our priests keep us too much in ignorance, and it is they, she continued, who excite the people to violence toward those who bring us the Gospel, and those who hear it; for, say they, that gives too much light. But for us, we are glad to be taught."

CONGREGATIONAL CHURCH AT ALBANY.—A correspondent of the *Presbyterian*, (O. S.,) says of the city:

"The Congregationalists have now occupied the field; they have for supplies their most distinguished preachers in New England. Evening services in a city where Presbyterian churches are rarely opened at night, draw many to hear. May their zeal provoke many."

A BORN PRESBYTERIAN.—The *Presbyterian* quotes from a playful letter of the late Mr. Wirt:

"I was born a Presbyterian, I was baptized a Presbyterian, I was inoculated a Presbyterian, I was educated a Presbyterian—old Parson Hunt having performed the last three processes for me—I married a Presbyterian, the marriage ceremony was performed by a Presbyterian, all my children were born Presbyterians, by right both of father and mother, and they have all been baptized Presbyterians by the same minister who married their parents."

It brings to mind a saying of the noted William L M'Calla, in the General Assembly of 1837. Good Father Patterson had been talking very seriously of his attachment to *Presbyterianism*, and by way of a clincher exclaimed, "Why, Moderator, I was *born* a Presbyterian." M'Calla in replying, said, "he feared that here was the root of all the difficulties; we have too many of these *born* Presbyterians; what we want is to have the church filled with Presbyterians who have been *born again*."

WALNUT GROVE, S. C.—The *Southern Baptist* has a letter describing a revival in this place, connected with a protracted meeting of sixteen days' continuance, in which the pastor, Mr. Young, was assisted by Messrs. Raymond, Hill, Ashley, Boyd, and a Methodist brother. The letter says:

"Brethren, you doubtless have been in revivals where every prayer was offered in faith, and with the assurance that they would be answered, and truly here they were answered in the conversion of many souls, and the reviving of cold and backslidden professors. All the circumstances connected with this meeting make it a great revival in the strictest sense of the word. Many who united with the church professed to have had a hope for years. There it was that the Church of God presented itself in the proper light; the hardest-hearted looked upon it as the sanctuary of God; the very atmosphere which surrounded the place appeared holy; here, too, was brotherly love and the communings with the Holy Spirit enjoyed in the highest earthly degree."

EAST GREENE, CHENANGO Co., N. Y.—In the *Baptist Register*, Rev. A. Virgil writes: "I have baptized thirty-four, and still the work is progressing; new cases of conviction and conversion are occurring almost every week. Several backsliders have come home, and some cold, straying members have come to the church, confessing their sins."

The *Knickerbocker* for September has, in the "Editor's Table," some simple but touching lines, written "by an endeared friend, whose mother died in giving him birth."

"I never saw thy mild blue eye,
I never felt thy kiss;
Thou wert welcomed to the world on high,
Just as I entered this.

"Yet thou didst leave a dying thought,
A blessing for thy boy;
It was the earliest smile I caught,
'Twill be my latest joy.

"The mission that to thee was given
Was finished at my birth;
The star that lighted thee to heaven
Did welcome me to earth.

"May it always be my guiding star!
May it always clearly shine!
Till I have reached those realms afar,
And am forever thine."

A fast sermon by Rev. Cyrus Prindle, of the Wesleyan Church, lately published by Tuttle & Story, Burlington, Vt., takes the ground that slavery never was constitutionally established in this country, and consequently that it now has no constitutional existence. The argument is clear, manly and strong.

DEATH OF REV. DR. JUDSON.

The friends of missions everywhere will learn with grief that this veteran and pioneer Missionary is no more among the living.

The event took place April 12th, on board of the French brig Aristide Marie, bound to the Isle of Bourbon, to which he was repairing for his health. His remains were committed to the deep on the same evening. Rev. Dr. Adoniram Judson was the son of a Congregational minister of the same name, was one of the earliest students of Andover Seminary, and one of the first band of young men that devoted themselves to the work of American Missions to the heathen. He was sent out to confer with the London Missionary Society, and his report determined our churches to act independently. He sailed to Calcutta in 1812, with Rev. Samuel Newell, Samuel Nott, and Luther Rice, all with their wives. On reaching Calcutta, Messrs. Judson and Rice adopted the views of the Baptists: Rice came home to stir up the Baptist churches to the work of foreign missions, and Judson went to Burmah, where he has continued for nearly 40 years. He translated the whole Bible into the language of that country, besides compiling a dictionary, and an immense amount of other literary labor in addition to the laborious preaching of the gospel. He returned to this country in 1847, and married for his third wife, Miss Emily Chubbuck, known to the literary world by the fancy name of Fanny Forester. The meed of honor due to his scholarship can never be full estimated but by the multitudinous people who benefit by his works. As a missionary no man has been more persevering, more heroic, more devoted.

His faith, and labors, and patience—his honored name and cherished memory, will be the common heritage of the Christian world. The following particulars of his death, with which we have been kindly furnished from the office of the *Missionary Magazine*, (Baptist) will be read with interest by all:

"Rev. Adoniram Judson, D. D., the senior missionary of the Union, died at sea, April 12, 1850, in the sixty-second year of his age. The intelligence was communicated by Mr. T. S. Ranney, in a letter dated, Mauritius, June 18.

"It will be recollected that our last information left Dr. Judson on board the French barque, Aristide Marie, bound for the Isle of Bourbon, with the reluctant assent of his friends, his physician having recommended such a voyage as the only possible means of restoration. It being desirable to get to sea as soon as possible, application was made to the Commissioner of the Provinces to permit the barque to be towed out of the river by the steamer Proserpine, which was this morning to proceed southward with troops. Permission was granted, and on April 3, by the kindness of Capt. Lawlord, commandant of artillery, a palanquin and bearers took Dr. Judson, then too weak to stand, and carried him on board. There they learned with surprise and sorrow, that the steamer would not take them in tow. The commander of the troops claimed the whole vessel as a military transport, as vessel was not subject to the Commissioner's order, and on the ground that it might endanger the lives of the soldiers, declined to comply with it. The consequence of this collision of authorities was, that instead of getting to sea in twenty-four hours, they were five days in reaching Amherst, and it was six days before the pilot left the vessel. How much was thus lost it is impossible to conjecture.

"The delay permitted Mrs. Judson (who would gladly have accompanied her husband, though at the hazard of her life, if he had consented), and Mr. Stilson and Mrs. Stevens, to visit him repeatedly, and administer to his comfort. He bore the fatigue of embarkation well, and on Thursday took more refreshment than for several days previous. This gave hope of a favorable change, but on Friday he was not so well, and his two Burmah assistants, Ko Thah Byu Ko Sway Doke, disciples of many years' standing, who remained on board till the pilot left the vessel, requested that he might be taken back to Maulmain. They were confident he was near his end, and could not endure the thought of his burial in the ocean: they wanted his grave to be made where they and the other disciples could look upon it. But any attempt to do this would have proved fatal, and there was no choice but to fulfill their original purpose, Mr. Stilson reminding the affectionate disciples of the death and unknown burial place of Moses.

"On Saturday he was perceptibly weaker. Such was his pain that he said he would willingly die if he could. On Sunday, being more calm and free from pain, he conversed more freely and at length than he had been able to, describing somewhat minutely the causes of his pain. He said that no one could conceive the intensity of his sufferings. Death would have been a glad relief. The idea of death caused no peculiar emotion of either fear or transport. His mind was so affected by suffering that he could not think or even pray. Nay, he could not think of his wife and family. He had bitter sorrow in parting with them at first; but in Mrs. Judson's subsequent visits, speech had been almost denied him, and when they parted, the day before, perhaps the last time on earth, it was without a word and almost without a thought, so entirely had pain absorbed every faculty. Yet he felt he had nothing to complain of. He knew it was the will of God, and therefore right. Alluding to the swelling of his feet, he said, 'The natives are frightened when they see this. They regard it as a sure sign of approaching death, but I do not; I have talked with the doctor about this, and have myself remarked at different times the swelling and subsiding. I still feel that there is so much life in me that I shall recover.'

"On Monday, the 6th, at half past three o'clock, P. M., the pilot, with the two assistants above named, and Moung Shway Moung, of the Amherst church, left the ship. At the request of Dr. Judson, Mr Ranney wrote to Mrs. J. his opinion of himself, that *'he went out to sea with a strong feeling that he should recover.'* But on the same day the violence of his pains returned, and his left side was swollen much, from which he gained partial relief. On Tuesday morning, the Tenasserim coast being yet visible, they enjoyed a fresh and invigorating breeze, but a violent thunder-storm came on, followed by a calm. For a short time Dr. J. suffered less pain, but a hiccough increased upon him. He said, 'This hiccough is killing me; can you think of anything to do for it?' He afterwards slept considerably, and took some slight refreshment, but in the afternoon a new symptom appeared, which continued to the last—frequent vomiting, and an inability to retain anything upon his stomach.

"During the night and the next day the weather was exceedingly hot. Dr. Judson refused all nourishment and inclined to sleep, probably on account of the laudanum and other administered. He said he should weary them but little longer. The captain gave several prescriptions without effect, on which he said, 'It is of but little consequence. I do not wish any one to think I died because all was not done that could be done for me. Medicine is of no use. The disease will take its course.' While suffering the acute pain, which invariably preceded vomiting, he said, 'Oh that I could die at once and go immediately into paradise where there is no pain!'

"In the evening of Wednesday, as Mr. Ranney was sitting by his bed-side, he said, 'I am glad you are here. I do not feel so abandoned. You are my only kindred now—the only one on board who loves Christ, I mean, and it is a great comfort to have one near me who loves Christ.' 'I hope,' said Mr. R. 'you feel that Christ is now near, sustaining you.' 'Oh, yes!' he replied, *'It is all right there.* I believe he gives me just so much pain and suffering as is necessary to fit me to die—to make me submissive to his will.' He spoke of the invigorating influence of the wind, and expressed a fear that they would lose it during the night, which proved true. After midnight there was a dead calm, and a very oppressive atmosphere. At two o'clock his breathing became very difficult, but after vomiting he breathed more freely.

"On Thursday morning his eyes had a dull appearance, remained half closed while sleeping, and seemed glassy and death-like. His stomach rejected all refreshment. At ten and twelve o'clock he took some ether, which he said did him good. After vomiting, with the suffering which preceded it, he said, 'Oh, how few there are who suffer such great torment—who die so hard!' During all the night his sufferings increased, so that it was inexpressibly painful to behold his agony—sometimes calling for water, which gave relief only while he was drinking it, to be followed by the pain of ejecting it. At midnight he said his fever had returned. His extremities were cold, his head hot—it was the fever of death. His weakness was such that he now seldom spoke, except to indicate some want, which he more frequently did by signs.

"During the forenoon of Friday, the 12th, his countenance was that of a dying man. About noon he showed some aberration of mind, but it was only transient. At three o'clock he said in Burmese to Poonopah, his native servant, 'I am going.' Shortly after he made a sign with his hand downward, which was not understood; drawing Mr. Ranney's ear closer to his mouth, he said, convulsively, 'Brother Ranney, will you bury me? bury me?—quick! quick!' These words were prompted perhaps by the thought of burial in the sea crossing his mind. Mr. Ranney here being called out for a moment, Dr. Judson spoke to the servant in English and also in Burmese, of Mrs. Judson, bidding him 'take care of poor mistress,' and at fifteen minutes past four o'clock he breathed his last. 'His death,' says Mr. Ranney, 'was like falling to sleep. Not the movement of a muscle was perceptible, and the moment of the going out of life was indicated only by his ceasing to breathe. A gentle pressure of the hand, growing more and more feeble as life waned, showed the peacefulness of the spirit about to take its homeward flight.'

"It was first determined to keep the body for burial on Saturday, but they were admonished of the necessity of immediate preparations. A strong plank coffin soon received the body, several buckets of sand were poured in to make it sink, and at eight o'clock P.M. the crew assembled; the larboard port was opened, and in perfect silence, broken only by the voice of the captain, the remains were committed to the deep—in latitude 13 deg. north, longitude 93 east, nine days after their embarkation at Maulmain, and scarcely three days out of sight of the mountains of Burmah.

"We have not the space, nor is this the appropriate occasion, fitly to review the long career of Christian heroism, which a wise Providence has thus closed. When looking only to one side of it—the long banishment from home and country, the toils, anxieties, sufferings and bereavements that darkened its whole progress, the unspeakable, lonely agony of its closing scenes, the silent burial and the nameless tomb—its aspect seems cheerless and forbidding. But when the sea shall give up its dead, and the undying results of this life are made visible in the sight of the risen nations, these will but lighten the glory with which it is arrayed. Even now, to the dimmer vision of present faith, so pure is the radiance investing it, that a visible ascent through the opening heavens could have added little to our conception of the fullness of joy with which the departing saint entered into rest through the chambers of the deep.

"Mr. Ranney arrived at Mauritius June 15th, and hoped to return to Calcutta in season for the August steamer, which would take him to Maulmain by the 19th of the month, then probably to give Dr. Judson's family and the mission the first intelligence of their bereavement."

FOREIGN.

ARRIVAL OF THE ASIA.

The Asia reached her dock at Jersey city yesterday morning at 8 o'clock, having left Liverpool at 12 M. on the 31st ult. The foreign papers add nothing of importance to the telegraphic summary.

The death of LOUIS PHILIPPE occurred peacefully, in the bosom of his family at Claremont. He was in the 77th year of his age. His death will of course produce no effect on the politics of Europe; his race was already run.

The President of France meets with little favor in his tour through the Rhenish provinces.

The Queen has gone to Scotland.

The *Peace Congress* had closed its sessions at Frankfort; a large number of Englishmen and Americans were in attendance.

A heavy gale of wind and rain from the eastward was experienced on Sunday evening on our eastern coast, which has undoubtedly caused great loss of property and lives.

The Canada arrived at Liverpool at 5½ A.M., 26th The steamers of this line running between Liverpool and New York will hereafter run direct. The Asia will not call at Halifax on her return from New York.

Austria has given in her adhesion to the English protection, on the Danish question. [There is nothing new from the seat of war beyond an account of some slight skirmishes. The sub-marine telegraph between Dover and Calais has been completed, and works well.]

BREADSTUFFS.—INDIAN CORN advanced 1s; Yellow 21s 6d a 28s; White 18s a 28s 6d. Flour, firm for Western Canal 22s a 23s 6d; Ohio 23s a 24s 6d; Philadelphia and Baltimore 23s 6d a 24s. It is thought that several speculative purchases have been made in both Wheat and Indian Corn, but nevertheless the general opinion is, that prices of all descriptions of Breadstuffs will rate low throughout the year. Western Canal Flour is now quoted at 18s a 23s per bbl, according to quality; Canada 22s 6d, and Philadelphia and Baltimore 23s 6d; Sour-18s a 21s. Indian Corn, which is still 28s for white, 27s a 28s 6d for yellow, mixed is selling at 26s 6d per quarter. American Wheat is quoted at 5s 6d a 7s 5d per 70 lbs.

SUGAR advanced from 3d to 6d—large business doing. TEA—Fair business at about previous rates. COFFEE—Ordinary is 2d lower.

MONEY MARKET continues easy; little doing in U. S. Stocks, and prices continue as last week; trade continues brisk in the manufacturing districts. The weather has been unfavorable for harvesting operations, and the yield is not likely to be as great as was anticipated.

COTTON—The present week has been one of extreme dullness and depression in our Cotton market. Prices have declined one-eighth of a penny to one quarter per lb. The sales of the week ending Aug 29th, were 23,600 bales, of which speculators took 5,290 bales and exporters 1,680 bales. The American description sold include 4,900 Uplands at 6¾ a 8d; 4,530 Mobile at 6¾ a 8⅜d; 8,760 Orleans at 6¾ a 7¾d and 266 Sea Island at 12 a 21d. The official price is for Fair Uplands 7⅛d, Mobile 8d, and New Orleans 6¾d. The estimated stock of Cotton at this port is now 505,000 against 517,000 bales at the same time in 1849.

The demand for American cured provisions keeps steady. The business done in Lard and Bacon has been to a good average amount, at very steady rates. In Shoulders continue to commend good rates. In Beef, the transactions are limited, prices being unchanged.

CONGRESS.

WASHINGTON, Wednesday, Sept. 4, 1850.

IN SENATE.—On the motion of Mr. Clay, the bill to abolish the slave trade in the District was postponed, in consequence of the absence of several senators, and made the special order for Tuesday next.

The Post-office Appropriation bill was discussed awhile, and a motion was made to postpone it. Mr. Underwood objected: he wished to finish it—he wanted to do the necessary business and go home.

Mr. Foote declared that he would never vote a dollar for the government, until the questions of slavery, now pending, were settled, and unless the existing measures to accomplish that end were passed. He should build another Omnibus, and attach it to the appropriations, voting for or against the whole as one measure. So help him Heaven, if every other senator should prove unfaithful to his duty, he would vote neither appropriation nor adjournment, until these agitating questions were settled. The bill was passed as reported.

IN THE HOUSE.—Mr. Richardson, from the majority of the Ewing Committee, reported the following resolutions:

Resolved, That the payment by the Secretary of Interior, Mr. Ewing, of thirty-two thousand three hundred and eighty-two dollars and fifty cents to the administrator of Commodore James Barron, as commutation pay for the naval services of said Barron, during the revolutionary war, was in violation of law.

Resolved, That the officers of the Virginia navy, during the war of the Revolution, are not entitled to commutation pay.

Resolved, That the payment of compound interest in the case of Commodore Barron, was made in violation of law.

Resolved, That the sum of fifty-six thousand and twenty-one dollars paid to Messrs. Corcoran & Riggs, assignees of William N. Gwin, was justly due to the Chickasaw Indians, and was improperly paid to Messrs. Corcoran & Riggs.

The Texas Boundary then came up, as stated last week. The previous question was quashed, 99 to 90.

Mr. Cable, of Ohio, moved to lay the bill on the table; and, on the question being taken, it was decided in the negative—yeas 30—Messrs. Allen, Baker, Bennett, Booth, Bowdon, Burt, Cable, Campbell, Clark, Colcock, Cole, Doty, Durkee, Giddings, Harlan, Holmes, Howe, Inge, Julian, Preston, King, Matteson, McQueen, Olds, Orr, Root, Sackett, Schoolcraft, Thaddeus Stevens, Wallace and Woodward.

Nays, 199. So this bill was not laid on the table.

The bill was referred to the Committee of the Whole, taken back, Clingman's amendment rejected, also Boyd's do., and the bill rejected, 89 to 120.

THURSDAY, Sept. 5.

IN SENATE.—The establishment of mail steamers from New Orleans to Vera Cruz was concurred in. Also, the payment of certain moneys to the Cherokee nation. The Senate then took up the general calendar, and acted upon several bills.

IN THE HOUSE.—Mr. Boyd moved the previous question on his motion to reconsider yesterday's vote against the Texas boundary. After a series of cross-motions, amid much confusion, the House voted to reconsider, 131 to 75. On motion of Mr. Grinnell, after a like scene, the vote was reconsidered by which Mr. Boyd's amendment had been rejected. This brought the question of New Mexico into the front. Another scene ensued, and the previous question was voted down, 88 to 98. This lot in Mr. Toombs, who moved to amend the New Mexico bill, by declaring that—

"No citizen of the United States shall be deprived of his life, liberty or property, except by the judgment of his peers and the laws of the land; and the Constitution

Editors' Cable.

THE BIBLE AND CIVIL GOVERNMENT, in a Course of Lectures. By J. M. Matthews, D.D. New York: Robert Carter & Brothers. 1850.

With the Puritan settlers of New England it was a received maxim that the Bible is the foundation of civil liberty and of a well-ordered state. It is to be feared that in the rapid growth of civil institutions in our country, and the commingling of foreign elements with the original Puritan life of the nation, this maxim has been overlooked, and that the institutions which are our strength and pride have come to be regarded as the offspring of political philosophy, and as dependent therefore upon political policy for their preservation and improvement. At the same time the nations of Europe, emerging from the reign of despotism and superstition, are beginning to discover in the Bible a principle of life and liberty which inspires the hope of a radical reform. France having made the experiment of a republic founded upon Atheism, now rests the doctrine of "Liberty, Equality, Fraternity," upon the Gospel, though with much the same vague and sensuous conception of the republicanism of Christianity as the Jews entertained of the kingdom of Christ. Of late, however, a French civilian, after diligently comparing the institutions of the United States with those of France, has expressed the conviction that the stability and vigor of our nation is due to the stern and rigid Calvinism of its Puritan founders —a judgment very near the truth.

In these circumstances we are glad to see the attention of thinking men turned to the relation of the Bible to civil government, in order that our national regard for the Bible as the charter of civil liberty may be revived, and may rest not upon traditional or visionary but upon philosophical grounds. The Rev. Dr. Matthews, who has for some years been engaged in preparing an elaborate work on Science and Religion, delivered at the city of Washington, in the year 1848, a course of lectures on the relations of Civil Government to the Holy Scriptures, which were favorably received, and which are comprised in the volume before us. As the subject forms an independent whole, the publication of this volume in advance will not impair the unity of the larger work; and the volume may serve as a specimen of the character and success of the author's labors in the department to which he has now devoted his life. The topics treated in the volume are, 1. Civil Government in its more general aspects, viewed in connection with the signs of the times; 2. Civil Government as ordained in the Commonwealth of the Hebrews; 3. The Influence of Emigration on National Character; 4. General and Sound Education indispensable to civil freedom; and, 5. Agriculture as an auxiliary to civil freedom. These several topics are treated with learning and ability, and in an easy and graceful style.

The first lecture is designed to show that Civil Government is an ordinance of God; the second lecture contains a brief and lucid analysis of the structure of the Hebrew Commonwealth, showing that it embraces all the essential features of national freedom, or of a well-ordered Republic. This point is well worthy the study of those who are seeking to remodel even our free institutions upon the basis of Socialism. The germs of liberty and of the highest national development are contained in the Constitution of the Hebrew State.

The remaining lectures of the volume grow out of certain facts in the structure of the Jewish nation. That on agriculture is especially valuable; the following concluding paragraphs will show the drift of the argument:

"Although we have a soil of such variety and richness, that it might reward the hand of industry with every product that can minister to health or comfort, its fertility has never been fairly tested. Our experiments are yet merely on the surface. The wealth that lies beneath remains to be explored and developed; and to accomplish this great end adequately and successfully, we need something more than the industry of individuals. We need instruction in agriculture as a profession. We need agricultural schools of the highest order, to teach how science can be applied to develop and improve the riches of the earth. Every State in the nation should found and endow them either as independent and separate institutions, or as distinct departments of institutions already existing. They would scatter their benefits broadcast over the land, adding to the public wealth, and giving to the agriculturist his true rank in the improved intelligence of our day. He is now often left to work in the dark, to spend labor in vain which adequate instruction would enable him to render doubly available. It is due also to science that she should now have an opportunity both to vindicate her claims to public favor and to redeem lost time. In former ages of the world she confined herself to the cloister. She seemed to fear that her dignity and delicacy would suffer by allowing the sweet air of the fields to breathe upon her cheek, or by lending her aid to any of the practical pursuits of life. She has become wearied of an existence both sickly and useless, and now comes forth and goes about doing good, gaining strength, and brightness from her active labors. She has given skill and success to the mechanic, the manufacturer, and the mariner; and she waits to pour her wealth of knowledge into the ear of the husbandman, to lessen the weight of his toil, and yet give him a richer harvest. Little as she has yet been allowed to do for him, compared with her power and her will to serve him, she has already so improved his implements that he can accomplish in an hour an amount of service that would once have consumed whole days. She has discovered to him mines of wealth in what he once considered as wastes and blemishes on the earth. She has taught him that the marsh once dreaded as a source of disease and suffering to himself, may be converted into the means of fertilizing his fields; and that much of what he once labored to cast away as refuse and loss, are his best sources of gain, the means which nature provides for the restoration of her own exhausted energies. Did we only understand the wise economy of the Creator throughout the whole of his works, we would see how carefully he has framed his laws to gather up the 'fragments that nothing be lost.' One great end of modern discoveries is to show how this may be done, how everything may be turned to wise account in promoting the comfort and benefit of man. Let science do her appropriate work for the husbandman, and the very desert would be converted into a fruitful field. The wilds that have lain for ages as blots on the page of nature, are a reproach to man, not to his Maker—a proof of our want of knowledge, not of His want of wisdom and mercy. His goodness is over all; his works; and we owe it alike to Him and to ourselves that we should be enabled to appreciate the wise bounty of his hand, and improve it for the benefit of our race. And while this should be viewed as the duty of all civilized nations, it becomes especially important in a country like ours, where husbandry is not only the great means of providing for the wants of life, but is also interwoven with the preservation of our civil freedom."

We trust that the reception of this volume will be such as to encourage the author to prosecute his work to its completion.

THREE YEARS IN CALIFORNIA. By Rev. Walter Colton. U. S. N. Late Alcade of Monterey. With Illustrations. New York: A. S. Barnes & Co. 51 John-st. 1850.

Of the score of works on California which have passed under our review, this is by far the most life-like and entertaining. The official position of Mr. Colton gave him an opportunity for thorough acquaintance with all classes of society, and his daily record of events enabled him to preserve each scene and picture in its original freshness. The volume covers a period of three years, from July, 1846, when Commodore Stockton raised the flag of the United States at Monterey, till the corresponding month in 1849, when California was organized into a State under a constitutional government;—a transition period, filled with events of stirring interest.—Everything of historical value is faithfully narrated by an eye-witness, while pictures of domestic and social life, and sketches of native and personal character, are interspersed in an easy and lively manner. Whoever would know California as it is, may read it here. We advise those who are California-bound to relieve the tedium of their voyage by this sprightly and agreeable companion. The book is not wholly free from the defects which we pointed out in a preceding volume. If Mr. Colton would submit his manuscripts to the pruning-knife of some judicious literary friend, such offenses against good taste as that at the bottom of page 27 would not be committed. The suggestion is made in all kindness to the author, as well as to the public.

Much praise is due to the publishers for the style in which the work is issued. It contains fine portraits of Col. Fremont, Captain Sutter, and other distinguished Californians, and several illustrations of life in California, especially among the diggings; the latter, we should imagine, would make any man think twice before taking up the pickaxe and shovel.

A NEW METHOD OF LEARNING THE GERMAN LANGUAGE, embracing both the Analytic and Synthetic Modes of Instruction; being a plain and practical way of acquiring the art of Reading, Speaking, and Composing German. By W. H. Woodbury. New York: M. H. Newman & Co. 1850.

What is here called a *new* method is in reality only the most approved method of studying any language—the union of the philosophy and the practice—applied to the German tongue. None the less credit is due to the author on that account, for the merit of any grammar lies in the skillful application of this system. So far as we have examined this volume we think the author has been quite successful in combining analysis and synthesis in his progressive lessons. He has made the philosophy of the German language the study of years—for a considerable period in Germany—and as an American he knows what difficulties the learner must encounter, and how to meet them. The arrangement of his lessons exhibits tact, and his rules and definitions are stated with clearness and precision. We recommend the book to those who would enter upon the study of a language, the knowledge of which is becoming more and more important to professional and business men.

WOODWORTH'S YOUTH'S CABINET; published by D. A. Woodworth, 118 Nassau-st. The September number contains a choice variety of entertaining matter.

For the Independent.

RELIGIOUS TRUTH.

"Too oft the light that led our earlier hours,
Fades with the perfume of our cradle flowers."

It may be questioned how far the peace that reigned throughout our New England churches, some fifty years since, accorded with the progress of religious truth. Differences of opinion and free discussion tend to elicit truth. The spirit of controversy, on theological subjects, which has shaken the confidence of impenitent minds as to all truth, may, like the violent storm at sea, have served to purify the atmosphere, and enabled believers to see truth in a still clearer light; but alas! in the tempest, how many souls have been lost in the dark abyss of infidelity! How many have perished by clinging to false hopes! The true Christian will not for a moment doubt the triumph of truth over error eventually, nor that the latter-day "of Zion's glory" is rapidly hastening on. It is encouraging to know that many who have "borne the burden and heat of the day" and around whom the shades of life's evening are beginning to gather, are the living witnesses of the blessed results of faithful early religious instruction from lips now silent in death. Truth was in that day instilled into the minds and hearts of the young, with an earnestness, faith, and "godly sincerity," that we do not often find now. How vividly, as I write, the image of my mother comes before me, as the "olive plants" gathered around her, in the stillness of a Sabbath twilight, to recite the weekly lessons from the catechism. "What is conscience?" was one of the questions. Answer—"Conscience is the faculty by which we judge of the goodness or wickedness of our actions, and it is capable of being "improved." This simple definition conveyed truth to the *heart*, before we could assign the monitor its rank in the scale of moral or intellectual merit.

In the village where we resided, a man lived, who boasted that he was an infidel. He came once or twice a year to regulate the old family clock, and to me, in early childhood, it seemed almost sacrilege for him to touch the venerated chronicler of time lest it should prove *skeptical*, perhaps, as to the true flight of the hours and moments. This man died soon after in great distress of mind, and my impressions of him are painful to this day.

Happy they, who in these days of doubt and unbelief can bless God for early and faithful religious instruction—who by the light of "memory,"

"Visit their birth-place, and if faith was there,
Repeat their childhood's creed—their mother's prayer."

Groton, Mass., 1850. C.

For the Independent.

A SABBATH IN THE COUNTRY.

The inhabitant of a city, upon visiting a farm-house in New England, which is far enough from a manufactory to escape the din of looms and the whiz of a spinning-jenny, is at first inclined to call every day Sunday. The clouds appear to float more peacefully in the expanded horizon over the green landscape, than over the rough pavement and the unseemly angles of crowded roofs; while the very sounds which are audible, of the rustling foliage and murmuring water, the hum of insects and the lowing of kine—denote the absence of artificial clamor.

Yet the characteristics of the Sabbath in the country are as distinct as in the crowded metropolis, and convey to the devout observer a truer conception of its use and blessings, than is produced by the closed shutter, the peal of bells, or the tramp of congregating thousands.

Although the beast of the field understands not the division of weeks, and the voice of chanticleer salutes the sacred morn with its usual note, yet there is a difference even in the noise of the barnyard. Instead of busy voices which hurry to the field, we are awakened by the sounds usually associated with the return at evening, when the preparations are made for the repose of man and beast. The impression thus produced is deepened by the subdued tones of the laborers and by the sacred hymn which has taken the place of the song, as the lay of the dairymaid. On lifting the curtain from your window, the empty settle before the shop-door glares in the sunshine, and the dog reposes alone on the stoop of the inn.

As the morning advances, the tang of the bell in the spire behind the green trees reverberates among the hills with a clear, solitary tone, which gives authority to its announcement, and makes its appeal far more personal than the answering chimes from every quarter of the heavens, ringing their merry measures rather as a thanksgiving than a command. The procession of vehicles which winds in obedience over the well-trodden road that leads up to the house of God, perfectly accords with this conviction and induces the belief that the fourth commandment is remembered and acknowledged.

Pleasant greetings and kind inquiries pass between neighbor and kinsfolk before they enter the sanctuary to worship as one family their Father in heaven. What fixed form of prayer can satisfy the wants of such a congregation, with its cold abstractions and universal applications? The parents, who a few weeks since stood up in that house to consecrate their first-born in the sacrament of baptism, ask to-day a remembrance in the supplications of the people, because Jesus has bidden them "to suffer that infant to come unto Him, and forbid it not," and every member of that congregation recalls the countenance of the child, and knows the circumstances which awaken sympathy.

On the next Sabbath, that elder, with snow-white hair, who is leaning on his staff beneath the pulpit, may be away, and the pastor will mention that the absent one wishes to unite in spirit though not in bodily presence with the devotion of those who meet in the sanctuary where he has worshiped God for threescore years; and can any stereotyped page, though read with regular responses, suit the emergency? Is not the simple language which clothes the earnest desire of that congregation for their friends, more beautiful and acceptable than the eloquent sentences constructed centuries ago for human sorrow, as an abstract conception?

The weekly recurrence of such scenes excites devout gratitude for the simple and untrammeled modes of worship which have been bequeathed us by our Puritan ancestry.

The preacher addresses men who, although unlettered, are accustomed to think over their plows, and who enter the sanctuary neither to be amused nor excited, but to obtain subjects for meditation; and very few are the truths which are too profound for their comprehension, when uttered in the language of common life, and illustrated by familiar and household images. Jesus would have delighted to instruct such a congregation by parables, concerning the mysteries of his kingdom.

But who can ever forget the blessedness of the twilight hours, when public worship is concluded, and the early evening meal has been finished, and the family gathered to listen to the infant "thanking the goodness and the grace that o'er his youth has smiled," while the older children repeat the text and sermon, or recite "the Chief End of Man," until the father and mother add their tribute in the Scripture story which illustrates the pictures of the family Bible.

How the scene contrasts with the city household, where the parents scarcely find an hour of the holy day for their secret devotions,—where meeting follows meeting in such rapid succession as almost literally to fulfill the prediction of that beautiful hymn which marred our childish thought of heaven, until we found that the prediction was *human* and *uninspired*, by describing the house of the blessed as a place "where congregations ne'er break up."

The church began in the household, and is to be enlarged through the family which is its seed, containing the germ of its beauty and power; and unless we pay greater regard to religious nurture at home, we cannot receive the blessing of the covenant made with Abraham.

We would not desire to make the Sabbath a day when children shall be forced to sit upright until the going down of the sun, in silent meditation over the story of the martyrs, or in reading aloud some dull commentary to their dosing elders; but we should rejoice in such a reconstruction of our public services as would induce Christian parents in our cities to spend a portion of the time in domestic intercourse, that would improve the spiritual condition and increase the affection of the family circle:

"Go, man of pleasure, strike thy lyre,
Of broken Sabbaths sing the charm;
Ours be the prophet's car of fire,
Which bears us to a Father's arm."

E.

For the Independent.

ON HEALTH.

MESSRS. EDITORS:—Having seen in a recent number of *The Independent* an article on "Health," which gave as the definition of that rather ambiguous term, "a sound mind in a sound body," it reminded me of a conversation which I recollect having heard some time since, on the subject of the mind being affected by the diseases of the body; it was asserted on one side, that the powers of the mind were *not* impaired by bodily weakness; and the cases of several eminent men, who are constantly suffering from bodily infirmity, and yet seem to be possessed of strong and vigorous minds, were quoted as proof. Upon this the inquiry arose in my mind, "what is the nature of the connection between the mind and the body?" The following train of thought was the result:

That the nerves, which spread through every part of the human body, must be *affected* by most diseases which affect that body: with the nerves runs a subtle fluid, (called, I believe "nervo-vital") which is thought to be identical with electricity; indeed this seems to be proved by the application of electricity to a dead body; it seems to take the place of this fluid, and causes the nerves to perform their functions, which again cause the limbs to move, &c., as when the person was living. Phrenologists take this proof to defend themselves against the charge of Materialism. They say that through the nervo-vital fluid, the mind acts upon the brain, and that fine and delicate as are its fibres, its substance is too gross for the mind to act upon except through the medium of this subtle agent.

Second, the mind controls the body. The wish is conceived in the mind, then is transmitted in a second of time to the most remote member of the body and it obeys its mandates; nothing that we know of except electricity could do this. In some diseases, as palsy, paralysis, &c., the action of this fluid entirely ceases, and the limbs affected are no longer subject to the decrees of the mind, and are unable to move themselves at its option; consequently electricity is often employed as a remedial agent in these complaints. When applied it runs along the nerves in the place of this fluid, and prepares the way for it to resume its action. Now if that be true, which all are willing to allow, namely, that a person's nervous system is affected by *most* diseases, it is also true that the circulation of the nervo-vital fluid is in a measure obstructed by them; it is upon this supposition that Galvanic belts are worn, so that the electricity may assist the fluid in obtaining its proper degree of power; and as this fluid is the medium of communication between the mind and the brain, it follows that the mind, even if not affected *in itself*, will probably become less active, in consequence of the derangement of its agent, unless there is some great cause which may excite it to such a degree of intensity in its operations that it will be comparatively insensible to the obstacles which impede its perfect action. But this is an exception, and as all rules have them, we can safely say, that the mind *naturally* is less active when the body is diseased; and as it is a law of our nature that the *physical* powers are increased by exercise and decreased by inaction, so it is with the *mental*; if not exercised they grow weaker, and become less and less capable of effort; therefore the mind of an invalid cannot be as strong in ordinary cases, because it cannot, without a *far greater* degree of excitement and of *effort*, be as *active* as the mind of a healthy person. I do not assert that these ideas are altogether correct, they are such as occurred to me at the time. Truly who can observe the wonderful processes of the mind in acting upon the body without saying with the Psalmist, "We are fearfully and wonderfully made."

Stonington, Conn. F. C.

For the Independent.

"THE FLOWER FADETH."

During my recent journeyings I found myself in that delightful valley which opens between the two rocky bluffs like standing sentinels, north-east and west of the "City of Elms," and which stretches away northward in the blue distance some eight miles to Mount Carmel. Having known this valley in other days, I was not a little interested to observe what changes the exertions of industry and skill had created, to heighten its natural beauties. Among other marks of improvement, a new and beautiful structure, on a green eminence, indicated the present population to be descendants of the Pilgrims, who laid of old the foundations of New England's pride and glory, in the village schoolhouse by the side of the church edifice. It is the seat of one of those numerous seminaries of learning which your columns so usefully commend to the public. The summer term, under the direction of its excellent preceptress, was about to close in a public examination, which I had the pleasure of attending. The school-room, which is ample in size, having the necessary fixtures, was tastefully decorated for the occasion with vases of flowers, the walls were hung with numerous specimens of drawing; and the exercises of the pupils in the several departments, including French and Algebra, music on the piano, and composition, were highly creditable, proving the course of educational instruction and training in this Seminary to possess rare merit for thoroughness, variety, and correctness. I was delighted to find, in this rural vale of Carmel, a scene so full of bright promise for that growing community. And I will add, that had I daughters whom I wished to place at any retired school in the country, I know of none of whose advantages I would sooner avail myself.

At this examination I observed among the younger pupils, one sprightly child of about seven years of age, whom they called "little Jennie." I watched her, and I thought she must be the joy of her parents, and the favorite of the school. I found she was the only daughter of the clergyman of the parish, and that she was indeed a lovely flower, in this early promise of unfolding sweetness.

Three weeks after I had occasion again to pass that way, and, alas, I found "little Jennie," how changed! Rapid disease had done its work upon her beautiful, but frail form. Her prattling voice was hushed—her bright eyes, now deeply sunken, were closed in death. She was shrouded in white, with a modest flower withering on her cold bosom, while parents, and teachers, and school-mates were weeping around. The bud was suddenly crushed; how many fond hearts were crushed with it! And yet what strong consolation they have in Jesus, who loves little children, and bids them come to him, and who will make all these flowers which have been similarly crushed in the bud, to bloom again in the paradise of his presence and glory.

"*The flower fadeth.*" So fade the fondest hopes, the brightest promise for this world; "but the word of God abideth forever." N. R.

MISCELLANEOUS.

Godey's Ladies' Book, for September, contains the following gem, translated from the German by the late Mrs. Frances S. Osgood:

I am but the withering flower—
The heavenly dew art thou,
That comes on soundless, silver wings,
I know not whence nor how.

I only know it comes to bless—
Its lovely smile I see—
I feel its kisses soft and light—
'Tis life—'tis life for me!

I am but the diamond dark,
And thou the joyous ray
That brings a heaven of beauty there
Within its heart to play.

I am but the gloomy cloud,
And thou the rainbow fair,
That wreaths with holy bloom its breast,
And lingers smiling there.

I am but the Memnon rude,
And thou the morning bright,
That changes all the dreaming stone
To melody and light.

Bridal Quarrels.

A trifling disagreement about a trifling matter may destroy a life of enjoyment. And it usually happens that when the married pair do quarrel, the occasion is so despicable they are ashamed to think of it. Yet that silly circumstance, like a drop of ink discoloring a whole vessel of water, often spreads its influence over the whole life. Just as

"A pebble in the streamlet scant
Has turn'd the course of many a river;
A dew-drop on the baby plant
Has warp'd the giant oak forever."

I find an exceedingly painful illustration of these ideas in an English publication, for the truth of which its author pledges his word.

A young couple had passed the first weeks of their marriage at the house of a friend. Having at length occupied their new home, they were taking their first breakfast, when the following scene occurred:

The young husband was innocently opening a boiled egg in an egg-cup. The bride observed that he was breaking the shell at what *she thought* was the wrong end. "How strange it looks," she said, "to see you break your egg at the small end, my dear! No one else does so; and it looks so odd."

"O, I think it's quite as good, in fact better than breaking it at the large end, my love; for when you break the large end, the egg runs over the top," replied the husband.

"But it looks so very odd, when no one else does so," rejoined the wife.

"Well, now, I really do think it is not a nice way that you have got of eating an egg. That dipping strips of bread and butter into an egg certainly is not tidy. But I do not object to your doing as you please, if you will let me break my egg at the small end," retorted the husband.

"I am quite sure my way is not so bad as eating fruit-pie with a knife, as you do, instead of using the fork; and you always eat up the sirup as if you were not accustomed to have such things. You really do not see how very bad it looks, or I am sure you would not do so," added the wife.

"The sirup is made to be eaten with the pie, and why should I send it away in the plate?" asked the husband.

"No well-bred persons clear up their plates as if they were starved," said the bride, with a contemptuous toss of her little head.

"Well, then, I am not a well-bred person," replied the bridegroom, angrily.

"But you must be, if we are to be comfortable together," was the sharp answer of the fastidious lady.

"Well, I must break my egg at the small end, so it does not signify; and I must also eat the sirup."

"Then I will not have either fruit-pies or eggs at the table."

"But I *will* have them," petulantly exclaimed the husband.

"Then I wish I had not been married to you," cried the young wife, bursting into tears.

"And so do I," added the now incensed husband, as he arose and walked out of the room.

This domestic quarrel was followed by others equally trifling in their origin and disgraceful in their character; until the silly couple made themselves so disagreeable to each other that their home became unendurable, and they separated.

Now, I doubt not, the reader is ready to pronounce this quarrel about opening an egg, a foolish affair. It was so; and yet I seriously question if the first quarrel between a newly married pair ever has a much more elevated beginning. Little things do great mischief, and are to be watched with suspicious care.—*Bridal Greetings.*

Truth tested by Time.

The following passage of a letter from Dr. Layard is worthy of a place by itself, that it may attract the attention which its importance demands:

"In a religious point of view, there is no doubt that much important information may be expected from a careful investigation of the monuments of Assyria. During my labors, without being able to devote much thought or attention to the subject, I have been continually struck with the curious illustrations of little understood passages in the Bible, which these records afford. In a historical and archæological point of view, I know nothing more interesting and more promising than the examination of the ruins of Assyria. One of the vastest empires that ever existed—the power of whose king extended, at one period, over the greater part of Assyria—whose advance in civilization and knowledge is the theme of ancient historians—disappeared so suddenly from the face of the earth, that it has left scarcely a trace, save its name, behind. Even the names of its kings are not satisfactorily known, and out of the various dynastic lists preserved, we are unable to select one worthy of credit. As to their deeds, we have been in the most profound darkness; and were it not for the record of their strength and greatness which we find in the Scriptures, we should scarcely credit the few traditions which the Greeks have preserved to us. After the lapse of two thousand five hundred years, a mere chance has thrown their history in our way, and we have now their deeds chronicled in writing and in sculpture."

Here, then, is a remarkable instance in which the truth of Scripture has been subjected to the developments of time. For twenty-five centuries has the voice of Scripture declared to the world, in the calm confidence and simplicity of truth, those events in the Assyrian history which happened to possess a connection with the sacred narrative. Assyria, to use again the language of Layard, than which nothing more appropriate can be devised, has "disappeared so suddenly from the face of the earth, that it has left scarcely a trace, save its name, behind." And now that modern discovery has brought to light the monuments of Assyrian art, and the hidden secrets of Assyrian antiquity, nothing is found to clash with Scripture, but on the contrary its minutest details, its apparently casual allusions, which could only have been introduced because they were existing realities when the sacred history was written, these are now corroborated by the distinct evidence of actual observation among the long-hidden ruins of the great city of Nineveh.—*Churchman.*

DEFERRED ITEMS.

PRESBYTERIANISM IN NEW ENGLAND.—A correspondent of the *Presbyterian* is giving sketches of the early history of Presbyterianism in this country. At one time, 1775, there was a Synod in New England, with three Presbyteries; but at the close of the war, two of the Presbyteries were extinct. The following places are named in Massachusetts where there were once Presbyterian churches, the most of which have become Congregational, but a few are extinct: Worcester, Lunenburg, Oakham, Paxton, Princeton, Palmer, Pelham, Greenwich, Blandford, Groton, Dracut, Boston, Salem, Newburyport. There are only two now in the State, both in Newburyport. The statements respecting four of these last churches ought to be noted.

"COLERAINE.—The Rev. Samuel Taggart was pastor from 1777 to 1825, and member of Congress from 1804 to 1818. On his death, the church sunk into Congregationalism."

At the time of Mr. Taggart's death, the church was nearly or quite extinct, and the congregation employed a Unitarian preacher for a considerable time, until a leading citizen of the place, himself favorable to Unitarianism, said to a gentleman in a neighboring town: "Whether Unitarian preaching is the true doctrine or not, I will not say; but I am certain it will never answer for Coleraine." A Congregational church was formed soon after, which is slowly advancing. The Presbyterian church "sunk," not "into Congregationalism," but into the ground.

"BOSTON.—It has been widely trumpeted that the Presbyterian church was the first to fall in Boston; she succumbed to the prevailing church polity before she abated one jot of her attachment to God's word. The Associate Reformed congregation in Boston are suing for the property, which was given to be used for worship according to the standards of the Scottish Church."

The truth is, the church was vacant ten years, prior to the call of Dr. Belknap to be pastor; and during all that time, Presbytery did not look after the flock, and the foundation for the defection was then laid.

"SALEM.—The third church in Salem became Presbyterian on the settlement of Dr. Nathaniel Whitaker, but relapsed on dismissing him. He gathered another church, and it continued to hold the form until, rent by divisions, it sought relief in Congregationalism."

A very effectual method of relief, worthy of general imitation.

"NEWBURYPORT.—The church in Newburyport was the fruit of the great revival; it continues with its off-spring, the second church, steadfast in its adherence to the apostolic faith and order."

Of the present condition of Presbyterianism in other States, the following is the summary:

"There are now nine Presbyterian churches in New Hampshire:

Londonderry, with	- - -	236 communicants.	
Derry,	"	- - -	225 "
Amherst,	"	- - -	186 "
New Boston,	"	- - -	169 "
Windham,	"	- - -	147 "
Peterboro',	"	- - -	180 "
Greenfield,	"	- - -	130 "
Bedford,	"	- - -	253 "
Litchfield,	"	- - -	21 "

"The Associate Reformed Presbytery has a church in Boston, another in Fall River, and one in Thompsonville, Connecticut. The Associate Presbytery has a church in Providence, besides two or three in Vermont, where the Reformed Presbytery has also a few churches."

CASE OF A BLIND IRISH BOY.—The *Montreal Herald* details the case of a poor boy, aged 13, who was shipped to Quebec, with his older brother and sister, by the parish authorities near Cork. On the voyage out, through harsh treatment and neglect of his brother, he lost his eyesight. His sister brought him to Montreal, and left him at the corner of a street where he remained three days, when he was found by the police. The magistrates "made every effort, but in vain, to get him into some of the charitable establishments of the town, and were at last compelled to send him to *gaol* for shelter and food," on which the *Witness* pertinently remarks:

"Surely some of the Roman Catholic charitable Institutions which are hoarding their money to such an extent that they have to apply from time to time, for additional powers to hold property, will ere this have taken charge of the blind boy, and, if not, we know a certain recipe for inducing them to do so. Only let some Protestant institution receive him within its walls, and if he be a Roman Catholic, heaven and earth will be moved to get him transferred to some new Institution of that Church, which might otherwise continue forever shut against him."

The Water Commissioners of Albany have purchased Patroon's Creek, for the sum of $150,000, to supply the city with water.

The Haverhill papers state that during three days a short time since, there were sent from that town to Boston, by the Boston and Maine Railroad, 2100 cases of shoes, containing 126,000 pairs valued at $67,000.

Dr. J. B. Bridgman, formerly of Chicopee, is in the grocery business at Sacramento city, California, associated with Barker Burnell, the defaulting cashier from Nantucket, and Richard N. Berry, the forger from Boston.

The Catholics of Chicopee held a meeting at Cabot Hall on Friday evening to concert measures for the removal of Rev. J. E. Strain from his pastorate. A large number were in attendance. A resolution was passed desiring his dismissal, with but four dissenting voices.

The Scientific Convention has adjourned to meet at Albany on the third Monday in August of next year. A Semi-Annual meeting is also to be held in Cincinnati on the first Monday of May next. Maria Mitchell, the female astronomer, was admitted to membership. The following officers were elected for the ensuing year:

President—Prof. Louis Agassiz, Cambridge, Mass.
General Secretary—Prof. Wm. B. Rogers.
Permanent Secretary—Prof. Spencer F. Baird, Washington, D. C., Assistant Secretary of Smithsonian Institute.
Local Secretary—Prof. Geo. R. Perkins, Albany.

COMPOSING WITH A VENGEANCE.—A. J. Sprague, one of the compositors on the Cincinnati Daily Gazette, during seven consecutive working days, is said to have set up an aggregate of 90,750 ems—correcting his own proofs, and distributing his own matter. This is an average of about 13,000 ems per day, and at 28 cents per 1000 would come to $25 40.

PHONOGRAPHY.—The *Boston Post* mentions, in proof of the progress of phonography, that a lazy boy out West spelt Andrew Jackson Æru Jaxn.

THE OHIO WHEAT PILE.—No State in the Union can show so great a pile of wheat this year as Ohio. In 1840 she raised over fifteen millions of bushels. In 1850 none estimate the crop at less than *twenty-five millions!* It proves to be of an extra quality as well as quantity, weighing 63 to 65 lbs. per bushel. Corn and potatoes in due proportion.

JEU D'ESPRIT.—A correspondent of the Washington *Union*, a member of Congress, furnishes the following pleasant hit at the late protest in the U. S. Senate:

California, let it seem strange as it will,
Although with the riches of Ophir invested,
Has prov'd quite unable to prevent the first 'bill,'
That was drawn in her favor from being 'protested.'

THE OLDEST POSTMASTER.—Abraham Hewes, Weston, Mass., is now nearly 90 years old, and has been postmaster in the town 38 years. He is the first and only one the town has ever had. He showed a very touching letter, dated last July, from one of the Assistant Postmasters at Washington, who had taken the trouble to draw off Mr. Hewes' account for the last 152 quarters, which gave the latter a balance of $1.48.

THIRTEEN MILES OF GROGGERIES.—Rev. Mr. Twichell stated, at the late New Orleans Temperance Festival, that there were twenty-three hundred licensed drinking-houses in New Orleans. Were they placed side by side, they would extend thirteen miles! The amount of money annually expended in New Orleans for intoxicating drinks is estimated at $12,000,000.

Northampton Collegiate Institute.

ITS FALL SESSION will commence on Tuesday, the 8th of October next.

Particulars may be learned by application to the subscriber at Northampton, Mass.

90-6t* LEWIS J. DUDLEY.

School for Young Ladies.

NOS. 11 and 13 CARROLL PLACE, Bleecker-st. (entrance to the School No. 13), New York. Prof. HENRY P. TAPPAN, D.D., Principal.

This Institution is replete with accommodations and facilities for the education of Young Ladies, both as day and boarding scholars. Pupils of all ages are received, and arranged into properly assorted classes, under the instruction of competent and experienced teachers. All the branches which enter into a thorough and polite education, are comprised in the course of instruction. Besides attending to the general superintendence of the School, the Principal devotes several hours a day to instructing the higher classes. Young ladies who wish to pursue the higher branches of science and literature, will find here ample provisions. The aim of the Principal is to make this institution in every respect desirable to parents for the education of their daughters. The ensuing school year commences September 7th. 90-tf

The Collegiate School,

No. 95 MERCER-ST.,

WILL be reopened on Monday, Sept. 9th. Circulars containing terms may be obtained at the Bookstores of Messrs. Robert Carter & Brothers, and D. Fanshaw's, Broadway.

91-6t WM. FORREST, Principal.

A Unique and Valuable Book.

THE LITERARY READER for Academies and High Schools; consisting of selections in prose and verse, from American, English, and other foreign literature, chronologically arranged; including Biographical Sketches and remarks on the Art of Reading. By Miss A. Hall, author of the Manual of Morals. Just published by JOHN P. JEWETT & CO.,
17 & 19 Cornhill, Boston.

For sale in New York by
CADY & BURGESS, and
90-4t M. H. NEWMAN & CO.

The Mount Washington Collegiate Institute,

218 Fourth-street, corner of Macdougal, facing Washington Square,

GEORGE W. CLARKE, A.M., and JAMES FANNING, A.M., Principals, opens its eighth school year on Monday, the 9th of September, 1850. Past success encourages the proprietors to believe that their plans of instruction and general management of pupils will continue to meet with approbation.

Having several years since observed the unsurpassed beauty and healthfulness of the location of their institution, they purchased the lot and built thereon the present edifice, with rooms specially fitted for instruction, and ample in size and number for 180 pupils, devoting three stories of the building to the uses of the school, with the average number of 60 pupils in each department. Being a corner house, the entrance to the dwelling part, occupied by one of the Principals, is 218 Fourth-street, and that of the school, 138 Macdougal. Able Professors are employed in all the branches of English and Classical education, special attention being given to the Mercantile Department. The classes in French are in charge of the venerable and distinguished Professor Edwards; those in German are under the care of Prof. Theodore Glaubenskiee; Prof. R. Palenuela, LL.D., takes charge of the Spanish. The juvenile pupils are under the personal instruction, as well as care of one of the Principals. The proportion of teachers to the number of pupils is that of 1 to 20, which, under the advantage of classification according to capacity and attainment, greatly facilitates the progress of instruction. The organization of the school encourages individual pupils in any branch to advance to higher classes whenever their proficiency will warrant it.

The pupils are allowed daily exercise in the Park under the observation of teachers, where they enjoy the advantages of the country for purity of air and wholesome recreation.

No sectarian influence is exerted upon the pupils, but the Principals inculcate respect and reverence for all things sacred; and without strict morality no pupil can remain a member of their school.

Applications for entering scholars may be made during any part of the day or evening, when circulars for particular information can be obtained.

Strangers to the above institution are referred to the following names of its patrons:

Hon. John L. Mason,	James Witherspoon, Esq.
Rev. Samuel Seabury, D.D.	Israel Minor, Esq.
Rev. A. E. Campbell, D.D.	George W. Soule, Esq.
Rev. J. M. Macdonald,	W. M. Vermyle, Esq.
Rev. Duncan Dunbar,	Wm. B. Taylor, Esq.
Rev. John Adlie,	John Fairbanks, Esq.
Prof. Chas. A. Lee, M.D.	Thomas McKie, Esq.
Charles Dickinson, M.D.	Charles Lowther, Esq.
James B. Kissam, M.D.	R. Sedgwick, Esq.
Edward Vanderpool, M.D.	David Magie, Esq.
S. P. White, M.D.	M. O. Roberts, Esq.
A. N. Gunn, M.D.	D. R. Martin, Esq.
A. S. Ball, M.D.	F. A. Palmer, Esq.
Alex. T. Clinton, M.D.	George Elder, Esq.
S. R. Kirby, M.D.	Wilmot Williams, Esq.
John Newhouse, Esq.	Stiles Curtis, Esq.
John S. Woodward, Esq.	James Robinson, Esq.
Edward Prime, Esq.	Starks W. Lewis, Esq.
P. A. Hargous, Esq.	Ebenezer Monroe, Esq.
Louis E. Hargous, Esq.	Alex. M. L. Scott, Esq.
Wm. Black, Esq.	Matthias Clark, Esq.
Francis P. Sage, Esq.	Monson Clark, Esq.
George L. Phelps, Esq.	P. J. Bogert, Esq.
George D. Phelps, Esq.	D. Louderback, Esq.
Tredwell Ketcham, Esq.	Francis Tryon, Esq.
R. B. Weeks, Esq.	John C. Work, Esq.
Fred. Ackemeyer, Esq.	Jesse Browne, Esq.
Warren Harriot, Esq.	Asahel Jones, Esq.
Henry Gulager, Esq.	Alexander Fraser, Esq.
W. E. Dodge, Esq.	Austin W. Otis, Esq.
William Way, Esq.	John Pryer, Esq.
Richard Bigelow, Esq.	Nicholas D. Fender, Esq.
Samuel Leeds, Esq.	C. A. Baudouine, Esq.
James S. Sturgis, Esq.	John Copcutt, Esq.
George H. Swords, Esq.	Louis S. Fellows, Esq.
Thomas J. Stevens, Esq.	E. H. Burgess, Esq.
Antonio Aranguren, Esq.	Adam Peritz, Esq.
Caleb Brush, Esq.	Thomas Kettell, Esq.
B. B. Sherman, Esq.	J. W. Gabaudan, Esq.
Cornelius McLean, Esq.	J. A. C. Gray, Esq.
H. B. Hart, Esq.	William A. Wheeler, Esq.
Samuel Winant, Esq.	William M. Wilson, Esq.
Lyne Starling, Esq.	Randolph Lowerre, Esq.
Philip J. Coh